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MAPS

SOUTHERN PALESTINE
Facing Page 9

CENTRAL PALESTINE
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NORTHERN PALESTINE
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BY

VICTOR L. TRUMPER, M.R.A.S.

NILE MISSION PRESS, CAIRO


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HISTORICAL SITES

IN

PALESTINE

with a short account of

Napoleon's Expedition to Syria.

Dedicated by permission to

Field Marshal Viscount ALLENBY, G.C.B., G.C.M.G.

Whose capture and occupation of Jerusalem,
was the most complete and bloodless
of all her previous twenty-
seven sieges.

BY

Lieut. Com. VICTOR L. TRUMPER, R.N.R., M.R.A.S.

Member of British School of Archaeology in Jerusalem.
Hon. Sec. of Palestine Exploration Fund in Egypt.
Member of Egypt Exploration Society.

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PREFACE.

The information contained in this work was originally issued in four parts, specially for the members of the Egyptian Expeditionary Force, and the fact that over twenty thousand were sold, is a testimony to their usefulness : in response to many requests the work is now being issued in one volume. The whole of the text has been revised and corrected, the maps redrawn, and various additions made, which will render the book more complete for reference. The plan of the work, originally, was to go from South to North, to follow as nearly as possible the line of advance of our troops, and, while this has not been wholly departed from, the bearings and distances are now given from well-known centres where tourists are likely to go.

The arrangement is that the modern name of the place is given at the head of each paragraph, and the ancient name in capitals in the text, either catching the eye when looked for. Unfortunately there is no standard rendering for modern names, but the spelling used is that which has seemed to the author the simplest or best known, without troubling too much as to the niceties of phonetics. The writer has also, by a careful wording of the text, endeavoured to convey to the reader the amount of doubt or certainty which he judges to exist among the leading authorities as to the correctness of the indentifications given.

In offering the book to the public, the author hopes that it will be of use to three classes of people :— First, the tourist, who cannot be burdened with a weighty book of reference but who nevertheless wishes to take an intelligent interest in the places visited. Too often the knowledge of a locality is like that possessed by a traveller who imparted the following information to a fellow tourist when on an excursion near Jerusalem : — "This is where the Good Samaritan fell among thieves and the thorns sprang up and choked him."

It is also hoped that the book will be of use to the Bible student. The best maps of Palestine only give modern names, and the hopelessness of finding ancient names on modern maps can only be realized by those who have tried it. This book gives the student a key which is absolutely necessary, if he is to really understand the historical parts of the Bible.

Thirdly, it is hoped the book will be of use to that large class of readers who are neither tourists nor Bible students, but yet are interested in this most wonderful of all lands, the struggles for ownership of which has shaped history, and which will in the future play a still more leading part in the affairs of the world.

The wording of the descriptions is colloquial, not to say crude, in places, but the aim of the writer has been to show that the localities mentioned in the Bible were real places, not merely some visionary abodes that religious people sung hymns about, along with Greenland's mountains and India's coast-line : also that the men and women mentioned in the Bible were not plaster saints, but real human beings, with all the faults and failings that we moderns have.

In conclusion, the writer acknowledges his indebtedness to the publications of the Palestine Exploration Fund, as well as the unofficial writings of its officers, to the Historical Atlas of the Holy Land by Sir G.A.Smith, and to many other works too numerous to mention. The author will be glad to be notified of any errors discovered, and also grateful for any suggestions for improvement in future editions.

V. L. T.

Port Said, Aug., 1921.

ERRATA.

Page.

29 Kh. Kufin. Line 1. for "Beit Jala" read "Kh. Jala".

40 Lines 9 and 12 from bottom, for "Anticchus", read "Antiochus".

Line 3 from bottom, for "Alexanger" read "Alexander."

61 Last line, for "Adummit" read "Adummim".

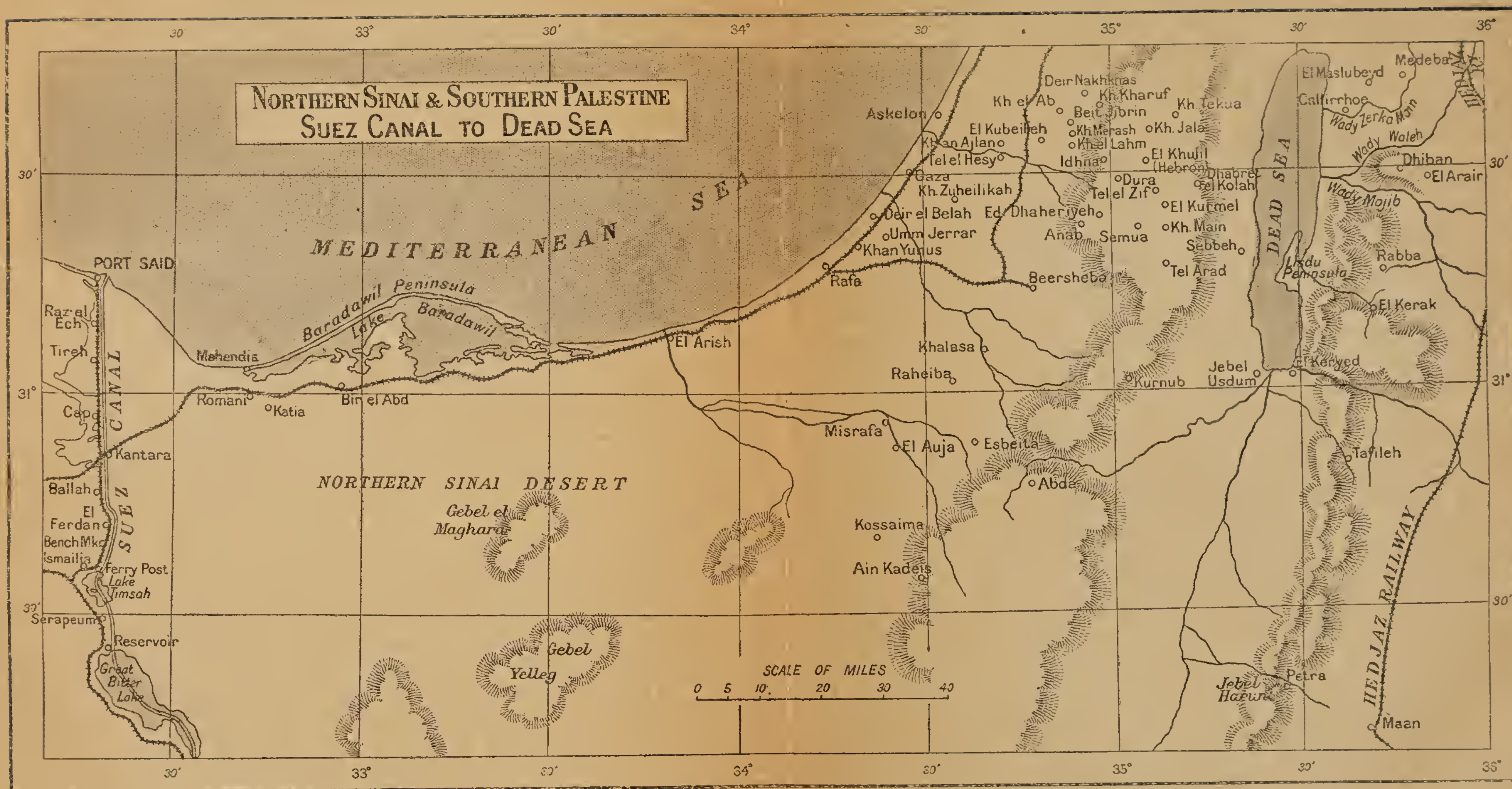
73 Second paragraph heading, for "Sebbstieh" read "Sebustieh".

81 Wady Belameh. Line 1, read, "A ruin in a valley, 4 mls. N.E. of Tell Dothan, and 1 ml. south of Jenin, etc."

113 Suf. For "N.E. of Jerash" read "N.W. of Jerash".

116 Line 11 from bottom, for "Holeh" read "Lake Huleh".

1st Map. For "Reservoir" read "Deversoir".



ERRATA : (1) For Tireh read TINEH. (2) For Reservoir, read DEVERSOIR. (3) For Kh. el Ab, read Kh. EL ATR. (4) For El Maslubeyd, read El MASLUBIYEH.

Historical Sites in Palestine.

Palestine and Egypt

These two countries have from the earliest days been intimately connected, both as to trade and war. Naturally we have not so many records of the former, as trade booms do not interest historians like wars do, so it is from the records of the latter that we know most about the ancient history of these parts. Egypt has always been a wealthy agricultural country, and consequently was always a temptation to the Bedouin tribes living in Southern Palestine and the Sinai Peninsula ; for a raid into the Delta was a cheap and exciting way of replenishing their stores. When Egypt became strong, the Pharaohs realized, what we did early in the last war. that the best protection of Egypt's Eastern Frontier, was to carry the war into the enemies' territory : so they marched across the desert, and brought Southern Palestine under the suzerainty of Egypt. When the Pharaoh was a strong man things were fairly quiet, and the Egyptian garrisons and the Egyptian governors had things well in hand, but with a weak Pharaoh, who perhaps had to deplete these garrisons to repel an invasion from the south, things were quite different. The petty kings and chiefs asserted themselves, repudiated the Egyptian yoke, and soon after fought amongst themselves. A very realistic picture of this is got from what are known as the Tel-el-Amarna tablets, which are practically the Colonial Office correspondence of the Pharaoh Amenophis IV., who was so busy with home politics that his colonial empire melted away. Many of these letters are frantic appeals from the various governors and commanders of garrisons to the central government to send troops, and saying that, although they were still loyal (?), their neighbours were revolting. This period was about the time that Joshua commenced his conquest of the Holy Land (in fact many people think that the Israelites are mentioned in the Tel-el-Amarna tablets), and so it is easy to understand how an able general, like Joshua, was able to take advantage of this anarchy and disunion and defeat the various kings in detail.

Egypt's hold on Palestine was always precarious, and was seldom more than enough to secure the moderate safety of the Eastern frontier, which has always been the weak part of Egypt. Occasionally a powerful Pharaoh, such as Rameses II. or Totmes III, for purposes of plunder or for military glory, would thoroughly conquer Palestine, but it seldom lasted, and it soon relapsed into the very shadowy suzerainty which we find was the normal state. Later on, when Egypt declined and Assyria rose to power, Israel became what is known as a buffer state, and her politicians tried to play off one against the other, for Egypt's prestige as a world power was very great (and

Assyria was not quite at Israel's door as Egypt was). In Isaiah xxxi. we get the protest of the prophet against this political intrigue with Egypt. But it was a losing game, and eventually Israel was submerged by the rising power of Assyria, and later on Egypt succumbed and never really recovered her independence. Jewish independence flared up fitfully for a few years under the Maccabean princes, but it was soon once more under the sway of Rome, till finally in A.D. 70., after the destruction of Jerusalem by the Roman general Titus, Jewish history ceased to be.

Israel and Egypt.

The connection of Israel and Egypt began in the time of Abraham, for during periods of famine Egypt was the place where corn could be obtained, so we find that Abraham and Jacob both visited Egypt for that purpose (Gen. xii. 10, xlvi. 5,6). The important history begins with Joseph, the favourite son of Jacob, who was sold into slavery by his jealous brothers (Gen. xxxvii. 27, 28). He was brought into Egypt and rose to be Prime Minister (Gen. xli. 38-44), a fact which has been the basis of many romances. When he brought his family into Egypt, the Pharaoh settled them in the land of Goshen (see Pithom), doubtless thinking it a good political move to have the friendly tribe of the "Beni-Israel" settled on his frontier (Gen. xlvii. 6). Afterwards another dynasty arose whose kings became alarmed by the growing numbers and wealth of the Israelites, and attempted to exterminate them (Ex. i. 16-22). Moses was sent to demand their release (Ex. v. 1.) and eventually led them out on their way to Palestine (Ex. xii. 51.) In their checkered existence, before the Monarchy was established, the Israelites were occasionally subject to the surrounding nations, but under Solomon, amicable trade relations were established with Egypt (I Kings x. 28 29.), and he married an Egyptian princess (I Kings ix. 16. xi. 1.) During the reign of Solomon's son Rehoboam, the Pharaoh Shishak invaded Judea and plundered Jerusalem (I Kings xiv. 25-27.), and a record of this is carved on the walls of the temple of Karnac at Luxor, with a portrait of Rehoboam. During the succeeding reigns the Jewish politicians were always occupied with how they could resist Egyptian influence, but latter on when Babylonia and Assyria rose to power, Jewish politicians looked to Egypt for help, but after the Captivity of Israel, however, the influence of Egypt waned and eventually became a negligible quantity. Many Jews fled to Egypt and founded wealthy and important communities but their day as a nation politically was practically over.

Abou Soueir.

About 10 miles west of Moascar (Ismailia), and 1 ml. West of Abou Soueir station on the Cairo line, are some ruins which were first excavated by Professor Naville in 1884, who identi-

fied them as the long lost treasure city of PITHOM, which the Israelites built for the Pharaoh while they were in slavery in Egypt. (Ex. i. 11). The word treasure in our Bible ought there to be translated "store", so that the two cities, Pithom and Rameses, were simply base depots from which the Egyptian armies were provisioned when operating on the Eastern frontier.

Pithom is situated near the eastern end of the land of Goshen, where the children of Israel were settled, and where Joseph's brothers were put in charge of the Pharaoh's private farms (Gen. xlvii. 6).

Kantara.

The word in Arabic means "bridge", and it has probably always been the Egyptian frontier station. In the reign of the Pharaoh Menepthah, about B.C. 1300, there was a fort here, and we possess a few fragments of papyrus which are nothing more than bits of the orderly room book, containing entries by the serjeant as to the various daily happenings. This fort was called DJAR, and many think that the word ZOAR or Zaru, in Gen. xiii. 10, refers to this place.

Kantara to El Arish.
The Way of the Land of the Philistines.

This route is one of the most ancient in the world, and has been the highway between Egypt and Palestine from time immemorial. It was along this route the Pharaohs led their armies to conquer, or more often merely raid, Palestine, and we have records of the fleet having rendered assistance to the army, in the same way that our monitors assisted the troops on more recent occasions. It is probably the route by which Abraham, Joseph and Jacob, came into Egypt. The route is also called the Way of the Land of the Philistines, in Ex. xiii.17., and Moses was told distinctly not to bring the Children of Israel by that route when they left Egypt, on account of the war-like tribes they would meet round about Gaza, but to take the southern route by Ayun Musa and Sinai. This track, the Kantara one, was probably the one used by Joseph and Mary when they took our Lord into Egypt, when escaping from Herod's massacre. (Matt. ii. 14). Armenians more recently have found a refuge in Egypt from massacres.

Napoleon also used this route when he marched out of Egypt in his dream of world conquest. He was held up by Sir Sydney Smith with a handful of men at Acre, and soon after he lost command of the sea, which utterly destroyed all prospects of success---in fact Napoleon had a narrow escape from capture by British frigates on his way back to France.

The Wady el-Arish.

The Wady el-Arish is generally looked upon as the geographical boundary between Palestine and Sinai. It was the

western end of the southern limit of the Promised Land given to the Israelites, and it is called in our Bibles (R.V.) "The Brook of Egypt", in Num. xxxiv. 5., Josh. xv. 4, 47. &c. In later times it was called RHINOCOLURA by the Romans. Josephus mentions that it belonged to the Jews at the time of the Maccabees. 13 Ant. xv. 4.

Rafa.

There is no actual mention of this place in Scripture, (at least under that name), but it is interesting to remember that the word in Hebrew means Giant. We know that families of giants existed in this district (II. Sam. xxi. 16-22.), and there may be some connection between them and a statue of an old bearded man, fifteen feet high, found in the year 1879 at Tell el Ajjul, 5 mls. S.W. by W. of Gaza, which was also a favourite camp of the Saracens during Crusading times.

Deir el-Belah.

There is no mention of this town in Scripture, but it is the same as the Crusading town of Darum, which was fortified by King Amalrick in A.D. 1170. King Richard captured the place in 1192 A.D.

Ain Kadeis.

A small spring 47 mls. S.E. of El Arish. It is thought by some to be the KADESH, first mentioned in Gen xiv. 7. as one of the places taken by Chedorlaomer during his raid in Southern Palestine. It seems to have been the headquarters of the Israelites during most of their wilderness wanderings, and it was here where the secret service agents gave their account of Palestine to the Israelites, Num xiii. 26. It was also here where Miriam, Moses' sister, died and was buried, (Num. xx. 1), and in the same chapter is the account of Moses asking permission to pass through the territory of Edom on their way to Palestine.

The name Kadesh or KADESH-BARNEA, was probably applied to the whole district, which includes Kossaima, a police post 9 mls. N.W. of Ain Kadeis, and also Ain el Guderat, 5 mls. N.N.W., and perhaps Muweilleh, 12 mls. N.W.

Abda.

A ruined site, 40 mls. S.E. of Rafa, and 23 mls. N.E. of Ain Kadeis, on the eastern side of the stretch of high land which connects the mountain system of Sinai with the Judean hills. It may be the ancient EBODA which belonged to the Nabatean kingdom of Petra. There are the remains of a large temple, dating about three or four centuries before Christ, parts of which have been re-used for Byzantine Churches. There is also a Roman camp north of the town.

Kurnub.

This place, like Abda, is also on the east side of the great watershed, and overlooks the deep Wady Arabah, which connects Akaba with the Dead Sea. It is 22 mls. S.E. of Beersheba. It has been identified as the ancient THAMARA, and was probably a Roman military station, of which there are considerable remains as well as churches and blockhouses in the neighbourhood. But the most remarkable piece of work is the triple barrage across the valley above the town, to conserve water and also to prevent the scanty soil being swept away in floods. The lowest dam is 24 metres long and 7 metres high, and is constructed of solid masonry and cement.

Esbeita.

A collection of ruins, 26 mls. S.S.W. af Beersheba, principally of Byzantine origin. There are remains of hastily erected barricades, such as would be used in street fighting, and the evidence points to the capture, sack, and entire desertion of the town, so the ruins are perhaps more perfect than any of the neighbouring places.

Mishrafa.

Some remains, 3 mls. N.N.W. of Esbeita, are probably those of a Byzantine monastery ; there is a church and many rock-hewn monks' cells.

El Auja.

A place, 31 mls. S.S.E. of Rafa, containing the remains of churches and a fort ; date about the 5th century A.D.

Raheiba.

A town, variously given on the maps as Er. Rheibe, or Ruheibeh, is 19 mls. S.W. of Beersheba. It is quite possibly the REHOBOTH mentioned in Gen. xxvi. 22., where Isaac dug his last well (see Umm Jerrar). There is a most remarkable well here, 300 feet deep, which has lately been cleared out. The ruins of the town are probably not earlier than Byzantine.

Khalasa.

This place, 12 mls. S.W. of Beersheba, was called in classical times ELUSA, and named after a heathen goddess who may have been Venus. The town is a complete ruin, but its first foundation is thought to belong to the Nabatean kingdom of Petra, about two to three hundred B.C. The latest historical mention is of a Bishop there in 570 A.D.

Maan.

A station on the Hedjaz railway, 62 mls. N.E. of Akaba, is probably the site of AHAMANT, a Crusaders' stronghold.

Petra.

A place, 58 mls. N.N.E. of Akaba, one of the most noted of ancient sites. It is situated in a gorge, and the temples, etc., are mostly rock-hewn ; as the rock contains strata of the most varied colours, the whole has a most beautiful effect. It was an Edomite city, and is called SELAH in II. Kings xiv. 7, which records its capture by King Amaziah of Judah, who changed its name to JOKTHEEL. It passed through many vicissitudes under Persian and Roman influence, and finally disappeared from history about the sixth century A.D.

Tafileh.

A place, about 19 mls. south of the Dead Sea, is probably TAPHILA, one of the chain of Crusading strongholds.

Tel el Milh.

A hill with antique remains, 14 mls. east of Beersheba, is thought by some to be the MOLADAH noted in Josh. xv. 26, and Neh. xi. 26. There are two ancient wells here, 70 feet deep, lined with marble.

Umm Jerrar.

The ancient name of this place (4 mls. due east of Belah) is GERAR, and was the town where Abraham was living when Sarah his wife was taken by the king Abimelech (Gen. xx. 2, 7). The next mention we have is in Gen. xxvi, which chapter records the trouble between Isaac and the men of Gerar over the wells of water which the former had dug. These were probably not deep, but like the pits which the natives of to-day dig to catch the surface water.

The next we hear of the place is in II. Chron. xiv.13,14. where it is mentioned in connection with the attempted invasion of Judah by "Zerah the Ethiopian," who was perhaps the general of the Egyptian army which was principally composed of coloured troops from the Sudan. Asa, the Jewish king, drove them out and destroyed Gerar and the neighbouring places.

Gaza.

The first important mention of GAZA is in Josh. x. 41., where it is spoken of in connection with Joshua's conquest of Palestine. Next we have it mentioned in Judges vi. 4., in the account of the raiding parties of the Midianites, who destroyed all the corn and cattle of the Israelites. In Jud. xvi. 1., we get the first step in the downward road of Samson, which ended in blindness, degrading imprisonment and death. The Gazites tried to capture him, but leaving the house of ill-fame, where he was, he carried away the city gates to the top of a neighbouring hill which, tradition says, is the isolated hill el Muntar to the S.E. of the place.

Beersheba.

This most ancient place was the chief town in the south of Palestine, and gave its name to the district which was called the WILDERNESS of BEERSHEBA (Gen. xxi. 14-31.), and seems to have been a sort of headquarters for Abraham during his wanderings in Palestine (Gen. xxii.19). The next we hear of it is in Isaac's travels, for he went there after his trouble over the wells at Gerar (which see). Abimelech the king, with Phicol his commander-in-chief, was evidently scared of Isaac's power, followed him and made a treaty which, according to oriental custom, was ratified by a feast in which they promised not to harm each other (Gen. xxvi. 23, 33.) Later still we find that Jacob appears to have made it his headquarters. (Gen. xxviii. 10. xlvi. 1-5).

Beer sheba is again mentioned in the book of Joshua, when defining the boundaries of the Promised Land. A word may be said here about the expression "Dan to Beersheba", found in Jud. xx. 1. I. Sam. iii. 20, and other places, which does not necessarily refer to the actual town of Dan (which was the most northerly town of Palestine) or to Beersheba, but it is simply an expression to denote the whole length of the land, just as we say from "Land's End to John o'Groats," meaning the whole of Great Britain.

The next we hear of Beersheba is in I. Sam. viii.3. where one of Samuel's sons, a judge, is mentioned as having taken "backsheesh." Later on we find the prophet Elijah fled to Beersheba after he had had the skirmish on Mt. Carmel with the heathen prophets of Baal, in which the enemy had 450 casualties that did not need hospital treatment (I. Kings xviii. 19-40). The idolatrous queen Jezebel tried to put him to death, but he escaped southward into the desert (I. Kings xix. 1-14). In Amos v. Israel were solemnly warned that, although they fled to Beersheba, it would not save them unless they turned from their sins.

Khirbet Zuheilikah.

This place, 11 mls E.S.E. of Gaza, is believed to be the town of ZIKLAG. When David was an outlaw from the kingdom of Israel, he had a following of six hundred men and sought refuge with the king of Gath (Tell es Safi, 26 mls. N.E. by E. of Gaza), who gave him Ziklag to dwell in (I Sam. xxvii. 5, 6). David with his men left the place for a few days, while on an expedition, and meanwhile the Amalekites had raided his camp. David returned and pursued them, and recovered everything. (I. Sam. xxx). David seems to have made Ziklag his headquarters till he was elected king (II. Sam. i. 1. iv. 10). The place is mentioned again in I Chron. xii., which chapter describes the fitness of David's bodyguard and a general numbering of his army.

Khan Ajlan

This place, 2 mls. North of Lachish (which see) is believed to be the EGLON mentioned with Lachish in the tenth chapter of Joshua as being the capitals of two of the kings, who made a league against Joshua after his capture of Ai.

Tell el Hesy.

This place, 15½ mls. E. by N. of Gaza, was identified by Col. Conder as the ancient LACHISH, mentioned with Eglon. (which see).

The next we hear of this place is in II. Kings xiv.19., for Amaziah king of Judah fled there when there was a conspiracy against him in Jerusalem.

It is again mentioned in II. Kings xviii.17. xix.8 and II. Chron. xxxii.9. as the place that the king of Assyria was besieging when he sent his Commander-in-chief to king Hezekiah to demand the surrender of Jerusalem. (Isa. xxxvi.2., xxxvii.8). Stone carvings representing the capture of Lachish by this Sennacherib, king of Assyria, found at Nineveh in Mesopotamia, are now in the British Museum. London.

Anab

Anab was called that in ancient times and is 3 mls. west of DEBIR, now called ed Dhaheriyeh, which is 15 mls. N.E. of Beersheba. These two places were destroyed by Joshua during his terrible raid on the South of Palestine (Josh. x). Debir was anciently called KIRJATH-SEPHER. Caleb, one of Joshua's generals, was told off to capture the place, and he promised his daughter in marriage to the one who was first into the enemy's lines. (Josh. xv. 15).

Tell Arad.

This place, 20 mls. E. by N. of Beersheba, is believed to be the ruins of the capital of king ARAD, with whom the Israelites had an encounter when they made their first attempt to conquer Palestine. (Num. xxi.1).

Kh. Main.

This village has been identified with the Maon which gave its name to the WILDERNESS of MAON. It is 23 mls. N. E. by E. of Beersheba and 8 mls. almost due south of Hebron. In I. Sam. xxiii. we have the exciting account of David's escapes from Saul in this district, and in chapter xxv. we have a typical incident in the life of a freebooter. David had protected Nabal's flocks etc., and wanted his backsheesh for so doing. CARMEL the place mentioned is the modern,

El Kurmel.

It is a ruin 1 ml. north of Maon. There are extensive ruins here, and the remains of a Herodian castle, which had been repaired by the Crusaders and Saracens.

Sebbeh.

These castle ruins on the western shore of the Dead Sea, 20 mls. S. E. of Hebron, are some of the most romantic in Palestine. The place was called MASADA, and was built on the top of a steep isolated hill by Jonathan Maccabaeus in the 2nd century B. C. It is 2200 feet above the level of the Dead Sea, and must have been a wellnigh impregnable fortress. Herod the Great added to and strengthened it, thinking that he might want to use it as a place of refuge. After the fall of Jerusalem in 70 A.D. Eliezer, and about 1000 of the Jewish sect of the Assassins, fled to Masada and defied the Roman power. The Roman general Flavius Silva was despatched with an army, but he soon saw that no ordinary siege would suffice, and so he built a gigantic causeway across the valley which bounded it on the west. When eventually the Romans poured in they found the place in flames, and two women and five children as the sole survivors ; the remainder had killed each other or committed suicide rather than fall into the Roman hands. There are indications, though no written record, that it was occupied by the Crusaders.

Semua.

A town, 9 mls. S. by W. of Hebron, is the ancient ESHTEMOA mentioned in I. Sam. xxx.28., as one of the places where David sent a present after his successful raid on the Philistines (see Kh. Zuheilikah and Kh. Main.) There are ruins of a castle here, probably Saracenic.

Dura

A place, 5 mls. W.S.W. of Hebron, called ADORAIM in II. Chron. xi. 9., and noted as one of the places fortified by Rehoboam to protect the south of Judea. It is also mentioned in I. Macc. xiii. 20., when the Syrian general Tryphon attempted to take Jerusalem from the south.

Tell es Zif and Dhabret el Kolah.

These, four and eight miles respectively south and S.E. of Hebron, are by some identified as the two places mentioned in I. Sam. xxiii. 19 called ZIPH and HACHILAH, when the Ziphites were plotting to betray David.

El Khulil.

This is the modern name of HEBRON, one of the most ancient cities of Palestine. It is situated in the midst of the hill country to the south of Jerusalem, and to the west of the Dead Sea. In Num. xiii. 22., in the account of sending the spies to get information before the raid, we get the note that Hebron was built seven years before Zoan. This latter is the modern

San, a place 23 mls. W. by N. of Kantara, and these two places, Hebron and Zoan, were probably the termini of an important caravan route. The first mention of Hebron is in Gen. xiii.18.; Abraham lived there after his separation from his nephew Lot.

In Gen. xxiii. 2, we find the place was called KIRJATH-ARBA, and in the same chapter we get the deeply interesting account of Abraham's bargaining for a place to bury Sarah his wife, with Ephron the Hittite, who with true oriental cunning, while professing the greatest regard for Abraham, took advantage of his grief to strike a hard bargain. This cave which Abraham bought was used as the burying-place of Abraham. Isaac and Rebecca, Jacob and Leah; the cave is now covered by a Moslem Mosque which is kept with fanatical zeal, and only a few non-Moslems have ever been inside it. The late King Edward, when Prince of Wales, with Dean Stanley, and afterwards Major Conder with the Royal Princes, when they were touring the Holy Land, were allowed inside by special firman from the Sultan, but there was a big guard to protect them from the inhabitants of the place.

Abraham was in this district when God told him of the impending destruction of the "cities of the plain" (Gen. xviii).

Gen. xix. 28 says that Abraham next morning "looked toward Sodom" and "saw the smoke of them." It is interesting, as an example of the minute verbal accuracy of Scripture, to observe that from this place, although the actual sites of the cities (to the north of the Dead Sea) cannot be seen, yet the direction is easily got by a gap in the hills, and with rising smoke its origin could not be seen though its place could be easily located.

Jacob was also at Hebron when he sent his son Joseph on his ill-fated journey north, to enquire after his brothers' welfare (Gen. xxxvii. 14). Hebron and its king is mentioned again (Josh.x.) as being taken and destroyed by Joshua during his conquest. In Josh.xx.7. we find that Hebron was one of the cities set apart as a "city of refuge," where a man might flee to if he had committed manslaughter, and so be free from the "blood revenge" of the dead man's relatives.

The next mention is in I. Sam. xxx.31. where we find that David sent a present to the town council, after his defeat of the Amalekites at Ziklag (which see). In II. Sam. ii. 1, 3. we find that David made Hebron his headquarters when he was king of Judah, before he was king over all Israel.

The rest of the chapter is occupied with encounters between David's general Joab, and Ishbosheth's (who was Saul's son and successor) general, Abner. Afterwards, when Joab murdered Abner, the latter was buried in Hebron (II. Sam. iii. 32). In the next chapter is an account of what David did to two men who thought to please him by murdering Ishbosheth.

After David had established himself in Jerusalem, his son Absalom rebelled and tried to set up a kingdom in Hebron. (II. Sam xv. 1-12).

EL KHULIL TO BEISAN

SCALE of MILES

0 1 2 3 4 5 10

MEDITERRANEAN SEA

Kaisarieh
Nahr Iskanderuneh
El Mejdel
Kakon
Kh. Massim
Kefr Kudo
Kefr Adan
Jenin
Belameh
Tell Dothan
Methilieh
Er Rameh
Jeba
Tul Keram
Kulunsaweh
Sebustieh
Jebel Eslamiyeh
Kuryet Jit
Nablous
Askar
Salim
Jebel et Tor
Jurjeil
Ferata
Arsuf
Fukua
Beisan
Jelbun
Kh. el Mujedda
Kh. Fahil
Ain es Shemsiyeh
Wady Yabis
Ed Deir
Kh. Ibzik
Teiasar
Tubas
Kalat er Rabad
Jebel Ajlun
Suf
Reimun
Jerash
Wady Farah
Rajib
Tell Deir Alla
Wady ez Zerka
Tana
Jiljulieh
Kh. Tafsah
Awertah
Kuzah
El Ormeh
Yanun
Tell el Mazar
Tell er Rakheit
Aujeh
Wady Kanah
Kefr Haris
Kulat Ras el Ain
Nahr el Aujeh
Yasuf
Akrabeh
Kurn Surtubeh
Ed Damieh
Jelaad
Jaffa
El Lubban
Seilun
Wady Deir Ballut
Ibn Ibrak
El Yehudieh
Wady Nasrah
Beit Rima
Sinjil
Turmus Aya
Jiljilia
Kh. Fusail
Jebel Osha
Es Salt
El Jubeihat
Tibneh
Beit Nebalah
Kibbiah
Beit Ello
Tell Azur
Bir ez Zeit
Kefr Ana
Jufni
Taiyibeh
Surdah
Beitino
Rummon
Dajun
Ludd
Haditheh
Midieh
Ramleh
Jimzu
Belain
Kh. el Aujeh et Tahtani
Kh. es Sumrah
Amman
Arak el Emir
Wady Malakeh
Ain Arik
Ram Allah
Bireh
Kh. Haiyan
El Burj
Beit Ur et Tahta
Kh. Tiasa
Beit Sira
Beit Ur el Foka
Kh. Suweikeh
Bezkah
Ain Duk
Osh el Ghurab
Tell Nimrin
Wady Nimrin
Kefrein
Selbit
Beitunia
Tell el Nasbeh
Mukmas
Jebel Kuruntul
Ain es Sultan
Yebnah
Naaneh
Beit Likia
Rafat
Atara
Akir
Tell Jazer
Wady Selman
Beit Anan
Jedireh
Er Ram
Erika
Bir Jiljuleh
El Mughar
Amwas
Beit Nuba
Jebia
El Jib
Jeba
Kh. Adaseh
Wady Kelt
Beit Jubr
Yalo
Kefireh
Kh. Hazzur
Hizmeh
Wady Kefrein
Kh. Jedireh
Latron
Beit Tul
Neby Samwil
Beit Hanina
Almit
Talat ed Dumm
Ain Hajlah
Tell Rameh
Tell Shaghur
Sumia
Katrah
Wady es Surar
MOUNT SEIR
Kh. Beit Mizza
Shafat
Tell el Ful
Anata
Thoghret ed Debr
Wady Hesban
El Al
Hesban
Kuryet el Anab
Kustul
Lifta
Kh. el Mekenna
Kefr Hasan
Eshua
Saba
Kolonieh
Kefr et Tor
Ain Hod
Hajr el Asbah
Ain Suweimeh
Jebel Neba
Esdud
Kh. Surik
Surar
Kesla
EL KUDS (Jerusalem)
Azeriyeh
Ain Karim
Mahlah
Abu Dis
Kh. Erma
Ain Shems
Talek Amriyeh
Tibnah
Deir Aban
Kh. Umm Jina
Wady Bittir
El Bukeia
Bittir
Bir es Suko
El Muntar
Es Suafir
Esh Sherkiyeh
Tell Zakariya
Beit Atab
Beit Jala
Kubbet Rahil
El Maslubiyeh
Medeba
Kh. Zanua
Tell es Safi
Kh. el Yarmuk
Beit Lahm
Beit Sahur
Mar Saba
BAHR LUT OR DEAD SEA
Kh. Shuweikeh
Ain Kesbeh
Urtas
Minyeh
Beit Fased
Kh. Beit Sharia
Ain Atan
Jebel Fureidis
Askelon
Kh. Rubbao
Kh. Aid el Ma
Kh. Jedur
Kh. el Khureitan
Umm el Walid
Kh. Marrina
Kh. Tekua
Callirhoe
Wady el Ghaeit
Kh. el Atro
Deir Nakhkhas
Kh. Jala
Wady Zerka Main
Kh. Kila
Kharas
Kh. Kufin
Beit Jibrin
Kh. Kueiziba
Wady Arrub
Kh. Merash
Kh. Kharuf
Beit Sur
Siar
Medeiyineh
Mukaur
El Kubeileh
Kh. el Lahm
Idhna
Halhul
Kh. Beit Ainun
Wady el Hesy
Wady Waleh
Tuffuho
Ain Sirah
El Khulil
Dhiban
PHILISTIA
RAILWAY
HEDJAZ

East Longitude

ERRATA: (1) For Talek Amriyeh, read TUBK AMRIYEH. (2) Nearly midway between Jebel Neba and Ain Suweimeh should be RAS SIAGHAH. (3) Railway should be shown between Jaffa and Ramleh, passing through Ludd.

In I. Chron. xii. 38. we get accounts of David's army, who came to Hebron to make him king over all Israel. Several divisions are mentioned as "men of war, that could keep rank," in other words fully trained men.

In II. Chron xi.10. we get the account of the fortification of several cities, Hebron among the number, by Rehoboam, who saw them well stored with arms and provisions (See para. Israel and Egypt).

Askelon.

This, the ancient town of ASKELON, is 12 miles N.N.E. of Gaza, and is first mentioned in Jud. i. 18., where it is named as one of the cities taken by Judah, but evidently they lost it again, as later we find it in the hands of the Philistines and one of their important cities. In Jud. xiv. 19. we get the first incident of the life of Samson. He had got a Philistine woman for a wife, and, as was the custom, at the marriage feast he asked the thirty guests a riddle, and bet them a suit of clothes each that they wouldn't guess it. However, they got round his wife, and she worried the answer out of him. Samson was so wild about this that he went down to Askelon and killed thirty Philistines, and gave the guests their clothes, in payment of this "debt of honour."

The town is again mentioned in I. Sam. vi. 17., when the Lord Mayor, along with the other heads of the Philistine towns, sent the captured Ark of God back to the Israelites, along with some golden mice, as a bribe to Jehovah not to destroy them with the plague. There is good reason for believing that it was bubonic plague from which they suffered.

Among the Tel-el-Amarna tablets there is a letter from "Itia Prince of Askelon," telling the king of Egypt, who was his overlord, that he had furnished all the "victuals, drinks, cattle, sheep, honey, and oil," that he had been commanded.

The Assyrian king Tiglath Pileser IV, called Pul in II. Kings xv. 19., after he had imposed tribute on Menahem king of Israel, conquered Askelon in B.C 734.

It next comes into notoriety as the birth-place of Herod the Great, who ordered the "massacre of the innocents" at Bethlehem, in his attempt to destroy our Lord.

In A.D. 1099 the Crusaders, under Godfrey of Bouillon, defeated near here a large army sent by the Sultan of Egypt to recapture Jerusalem. In A.D. 1110 the Venetians, who seem to have been in league with the Crusaders, won a great victory with their fleet over the Egyptian fleet off Askelon. In A.D. 1188 this, along with other coast towns, was captured by Saladin, from the Crusaders, and soon after Jerusalem itself fell. Three years later Richard I. of England recaptured Askelon, but his was only a temporary success, and it was soon lost again.

In ancient times Askelon was the centre of the worship of Venus in Palestine.

Es Suafir esh Sherkiyeh.

One of a group of villages 5 miles. S.E. of Esdud, is believed to be the ancient SAPHIR, noted in Micah i. 11.

Esdud.

This place, 21 miles N.N.E. of Gaza, is the same as that called ASHDOD in the Old Testament, and AZOTUS in the New. It is first mentioned in Josh. xi 22., as one of the places (with Gaza and Gath) where the giants, the sons of Anak dwelt, though their chief city was Hebron (Kirjath-Arba). The next we hear of it is in I Sam. v. as the place where the Ark of God was taken after its capture by the Philistines from the Israelites. As was customary with spoils, it was placed in the temple of Dagon, the god of the Philistines who was half man, half fish., A miracle happened, for in the morning it was found the idol had fallen, and that a great plague was breaking out in the city. We read of the place again in II Chron. xxvi. 6., in the account of how Uzziah, king of Judah, subdued the Philistines.

In Isa. xx. 1. it is mentioned that Sargon king of Assyria sent his Commander-in-chief to capture Ashdod, while he himself was ravaging Judea. Nehemiah in chapter viii. 23. speaks of Jews, after the return from the captivity, who had married wives from Ashdod.

Psametik I., the first king of the XXVI Dynasty in Egypt, about B.C. 660, besieged Ashdod for 29 years, the longest siege on record, before he took it.

In Acts viii. 40 we find Azotus was where the evangelist Philip, commenced his missionary tour up the coast, after he had baptized the Ethiopian eunuch.

Kh. el Mekenna.

This place, 11 miles E. by N. of Ashdod, is called MEKONAH in Neh. xi. 28, and is one of the towns where the Jews dwelt on their return from the captivity.

Tell es Safi.

This place, 11 miles E.S.E. of Ashdod, is believed to be the ancient GATH, first mentioned in Josh. xi. 22., as one of the dwelling-places of the Anakims (giants). The next we hear of it is in I. Sam. v. 8. when the Ark was taken there by the inhabitants of the other Philistine towns. In Sam. xvii. there is the exciting account of how Goliath of Gath, a man about nine feet high, challenged to single combat anyone out of the armies of Israel. It was accepted by the youth David, who appears to have been a dead shot with a sling and stone ; his shepherd training made him an expert. Goliath was killed, and the Philistines fled. (See Kh. Shuweikeh, and Tell Zakariya). The place is again mentioned in I Sam. xxvii., when David, as

an outlaw, with a following of six hundred men, fled to the king of Gath for protection. Gath was later the scene of another battle (II. Sam. xxi. 20) when Jonathan, David's nephew, killed a six-fingered and six-toed giant.

There is a white cliff here, which was the site of the Crusading fortress of BLANCHE GARDE, built in A.D. 1144. for a defence against Askelon. The native name means shining hill, and, when protected with fortifications on its weaker side, it must have been almost impregnable. However, all that is left now are a few rock cuttings.

Katrah.

This place, 12 miles S.S.W. of Ludd was called GEDEROTH ; it is mentioned in II. Chron. xxviii. 18., as one of the places captured by the Philistines from Ahaz king of Judah.

El Mughar,

1½ miles N. of Katrah just across the Wady es Surar, is called MAKKEDAH in Joshua x., which chapter gives the account of the terrible punishment of the kings who made war on Joshua's allies. The five kings hid in a cave at Makkedah, where they were captured and afterwards hanged.

Yebnah.

This place, 10 miles S.W. of Ludd, had several names in ancient times, JABNEEL, JABNEH, JAMNIA, but the latter is the best known. It is mentioned in II. Chron. xxvi. 6. as one of the towns taken from the Philistines, and destroyed by Uzziah king of Judah. Jamnia was also the scene of important battles during the Jewish war of independence, when Judas Maccabaeus was liberating the country from the foreign yoke.

The Crusaders also had a fortress here, built in A.D. 1144., called Ibelin, but there are no traces of it left.

'Akir.

This place, 4½ miles due east of Yebnah, is the ancient EKRON, one of the five capital cities of the Philistines. It is mentioned several times in Josh. xv., in defining the boundaries of the tribes. We have it again mentioned in I. Sam. v. 10., when the Ekronites protested against the captured Ark being brought to their town (see Esdud). In I. Sam. vii 10-17. is the account of the recapture of the Philistine cities, (Ekron amongst them) by the Israelites. In the first chapter of II. Kings is the sorry tale of Ahab king of Israel, who having had a bad fall from his balcony, sent to inquire of the image of Baal-zebub, the god of Ekron (the god of flies) whether he would recover.

Padi, king of Ekron, is mentioned in the cuneiform inscriptions as having been taken prisoner by Hezekiah king of Judah, but was released again on the demand of Sennacherib king of Assyria, when he was devastating Judea (Isa. xxxvi. 1).

Naaneh.

This place, 4 miles due south of Ramleh, is the ancient NAAMAH mentioned in Josh. xv. 41. It is on the railway line from Ludd to Jerusalem.

Wady es Surar.

This is called in Jud. xvi. 4., the VALLEY of SOREK, and was the native place of Delilah, the woman who enticed Samson, the terror of the Philistines, to his ruin. When they got him his punishment was peculiarly oriental in its grim irony, for as he had fallen through a woman, and the lust of the eye, so he was blinded and set to do a slave woman's work, namely, grinding the corn. (Jud. xvi 21).

The brook takes its rise to the north of Jerusalem, and the valley has always been an important highway from the low coast country into the uplands of Judea. It was up this valley that the Philistines sent the Ark of God, on a new cart, back to the Israelites when they were plagued. (I. Sam. vi).

Tell Jazer.

This place, anciently known as GEZER, is half a mile north of Abu Shusheh, and 5 miles S.S.E. of Ramleh. It is one of the oldest sites known in Palestine, and thorough excavations have revealed a series of caves, which were inhabited by a low-type of Neolithic man, who did not even use metal. Later there was a town in which the rude trades, which one sees in villages now, were carried on, the craftsmen making poor imitations of things on foreign models,—with the same methods of business, for a goldsmith's shop was found with two sets of weights, one too light for selling purposes, and the other too heavy to buy with ! Many remains of Egyptian culture speak of Egypt's domination under Thotmes III, but the Tel-el-Amarna tablets show how, about B.C. 1500, it was lost to Egypt. Later Horam, king of Gezer, was destroyed by Joshua during his conquest of the land. (Josh. x. 33).

This place was also the scene when one of David's mighty men slew another of the Philistine giants (I. Chron. xx. 4). In the early days of Solomon it appears to have had some measure of independence, as the king of Egypt conquered it and gave it as a dowry to his daughter when she married Solomon, who afterwards repaired and fortified it (I. Kings ix. 15-17).

A couple of cuniefornm tablets found there, indicate the period of the exile, when Assyrian troops garrisoned the place. Among the objects found during the excavations, are many small models of the Queen of Heaven ; in Jeremiah vii. 18, and xliv. 17, we find the prophet denouncing the making of cakes for the Queen of Heaven. (These cakes are probably the origin of our hot cross buns). Her symbol seems to have been the cow, and she is probably connected with Hathor the cow-goddess of Egypt.

An old "high place" was also discovered, and the remains of infants' bones, burnt and unburnt, showing it was where the ghastly worship of Molock was carried on, and parents burnt their children alive in honour of their god. (Deut xviii. 10. II. Kings xvi. 3. xvii. 17, 31. xxi 6. Jer. vii. 31.)

In the year B.C. 160, Gezer was captured by the Syrian General Bacchides, who held it for a year, but it was then taken and fortified by Simon Maccabaeus, the Jewish chief. A piece of stone was discovered, during the excavations, and written on it was "may fire destroy Simon's palace;" probably this was a curse written by one of the Syrians.

In the twelfth century A.D. a strong castle was built here by the Crusaders, called Mont Gisart, and near here the Crusading king Baldwin IV. completely defeated Saladin, in A.D. 1177., and compelled him to return to Egypt. Ten years later, after the defeat of the Christians at Hattin in the north of Palestine, Saladin recaptured Gezer and had his headquarters there when he was negotiating with king Richard I of England in A.D. 1191.

Ramleh.

This place is not ancient as things go in Palestine, and it is probably not more than 2000 years old. It was an important place in the early days of the Mohammedan conquest, and also during and after Crusading times, as it is situated at the junction of the two main highways in Palestine, namely that between Jaffa and Jerusalem, and Gaza and Acre.

The famous "Tower of the Forty" is, according to Moslems, in commemoration of the forty companions of the Prophet, but according to Christian tradition it was connected with the forty martyrs of Cappadocia. Probably it was originally the campanile tower of a Christian church, but later used as the minaret of a mosque. There are also remarkable vaults underneath, but as to their origin and use nothing is definitely known. The mosque in the centre of the town is one of the finest specimens of a twelfth century church, the only changes being that the western doorway is closed and a prayer niche is scooped out in the southern wall. This is probably the church mentioned by the old English pilgrim Sir John Maundeville, A.D. 1132.

Jimzu.

This place, nearly four miles due East of Ramleh, is the ancient GIMZO, mentioned in II. Chron. xxviii. 18., in the account of the troubles of Ahaz king of Judah, who bakhsheeshed the king of Assyria to come and help him when the Philistines were raiding his territory. The king of Assyria took the bakhsheesh but did not help him.

Ludd.

This town, 2½ miles N.N.E. of Ramleh, is called LOD in the Old Testament, and mention of its being built with ONO is found in I. Chron. viii. 12.. In Neh. xi. 35. it is spoken of as being in the valley of craftsmen. In Maccabaean history it is called LYDDA. (I. Macc. xi. 34).

This place was also the scene of the miracle of the healing of the man Aeneas by the Apostle Peter. (Acts ix. 32-35).

Josephus, the Jewish historian, tells us of part of a Roman army being billeted here, as a Rest Camp for the army and a punishment to the town. There are the remains of a fine old Crusading church, dedicated to Saint George, the patron saint of England, whose chief exploit is pictured on the backs of English sovereigns, and whose tomb is shown in the crypt below the altar.

Haditheh.

A village in the Wady es Surar, 3 miles E. by N. of Ludd, is called HADID in Ezra ii. 33. and Neh. vii. 37, ADITHAIM, in Josh. xv. 36, and ADIDA in I. Macc. xii. 38. which tells of its fortification by Simon the Maccabaean general.

Dajun.

A small place 6 miles N.W. of Ramleh, and half way between there and Jaffa, is called BETHDAGON in Josh. xv 41. The name simply means House of Dagon, who was the Philistine fish god. (see Esdud).

Beit Nebala.

This is the ancient NEBALLAT, 1½ miles north of Haditheh, mentioned in Neh. xi. 34.

Kefr Ana

This is the ancient ONO, and is in the Wady Nusrah, 5½ miles north of Ramleh. It is mentioned in Neh. vi. 2. as the place where Sanballat, and Geshem the Arab sheikh, plotted against Nehemiah.

Ono is also mentioned along with Ludd. Haditheh, and Beit Nebala (which see).

Ibn Ibrak and el Yehudiyeh.

These two places, 4 and 8 miles respectively E.S.E. of Jaffa, are called BENE-BERAK and JEHUD in Josh xix. 45, when defining the boundaries of the tribe of Dan. The latter place is quite near the colony of Wilhelma.

Jaffa or Yafa.

This, the only place, before the War, with any pretensions to a harbour on the whole of the Palestinian coast, is first mentioned as JAPHO in Josh. xix. 46, when defining the

boundaries of the tribe of Dan. We next have it mentioned as JOPPA where cedar-wood from Lebanon, used in the construction of Solomon's Temple, was brought by sea, (II. Chron. ii. 16). It was probably floated there in the same way that timber is now floated down American rivers. The place was also used for the same purpose when timber was wanted for the second temple. (Ezra iii. 7).

In Egyptian records there is an account of a general of Thotmes III, Thutia by name, who captured Jaffa by introducing 200 men into the city in earthen jars, by means of magic. They then bound the garrison and let in the besiegers.

Jaffa was the port where the prophet Jonah took his ticket for Tarshish, when he was running away from the job that he had been ordered to do (Jonah i. 3.)

We learn from the cunieform inscriptions that Sennacherib captured the place in B.C. 702 when he ravaged Judea in the reign of Hezekiah.

It often changed hands during the Maccabaean wars, and in one instance the inhabitants did to the Jews there much the same as the Turks have done to the Armenians, in that they put them in boats and then took them out to sea and drowned them. Judas, the Maccabaean general, came down and burnt the place, and then went and did the same to Jamnia, as he heard that the inhabitants there also had intended to massacre the Jews. (II. Macc. xii. 3-9.)

In Greek legend it was near here that Perseus rescued the distressed maiden Andromeda, who had been chained to a rock through the jealousy of the other goddesses.

In New Testament times the place is chiefly associated with the Apostle Peter, for it was here that he had the great vision of clean and unclean beasts, while lodging in the house of Simon the Tanner. The house now shown as the original has several probabilities that it is at least on the site of the one where Peter lodged (Acts x.) It was here also that the apostle raised Dorcas to life again. (Acts ix. 36-43.)

After the destruction of Jerusalem the place became a rendezvous for pirates, and it was totally destroyed by Vespasian. Later it was captured by the Arabs, in A.D. 636.

In A. D. 1187, Saladin, after the defeat of the Crusading forces, captured Jaffa, but four years later it was recaptured by Richard Coeur de Lion, who is said to have jumped into the sea in full armour and fought his way to land. However, in A.D. 1268 the Sultan Bibars recaptured Jaffa from the Christians, and, before the century was out, the whole of the Crusaders had been turned out of the Holy Land.

Napoleon, during the Syrian Expedition, captured the place in A.D. 1799. (See story of Napoleon's Expedition at end of book).

Kulʿat Ras el Ain.

This, the ancient ANTIPATRIS, 9 miles N.E. of Jaffa, is the place mentioned in Acts xxiii. 31, and was built by Herod

the Great. When the Apostle Paul was smuggled out of Jerusalem by the Governor, to save him from assassination by the Jews, his escort consisted of 400 infantry and 70 mounted men: at Antipatris the infantry returned to Jerusalem and left the mounted men to take him on to Caesarea.

Baldwin III, the Christian king of Jerusalem, besieged and took the place, in A.D. 1149, and built a great castle of which there are still some remains which may be the castle of Mirabel; but in A. D. 1191 it was captured and dismantled by Saladin on the approach of the English king, Richard I, and it appears never to have been restored.

Tell er Rakkeit.

The ancient RAKKON, 5½ miles up the coast from Jaffa, and the,

Nahr el Auja.

Probably the river ME-JARKON, both mentioned in Josh. xix. 46, when defining the boundaries of the tribe of Dan.

Jiljulieh.

This place, nearly 4 miles N. by E. of Antipatris, has been identified as the GILGAL mentioned in Josh. xii. 23, in the list of places subdued by Joshua. (There are several other Gilgals in Palestine).

Arsuf.

A village, 10 miles up the coast from Jaffa, is believed to be the ancient APPOLONIA. King Richard, when marching on Askelon, met and defeated Saladin at this place. The modern name is believed to be a corruption of the word Reseph, the name of a Phoenician god.

Philistia.

Under this heading is included the strip of coastland, about 15 to 20 miles broad, between Gaza and Jaffa. It was the country of the Philistines, a people of whose origin little is known. Some think they came from Egypt, but others, and this is more probable, think they were immigrants from Crete and the Aegean. The first is indicated by Gen. x. 14, and the second by Jer. xlvii. 4 and Amos ix. 7. The explanation is that probably both Philistia and Crete (Caphtor) were colonized from Egypt. They were comparatively civilised, and their government was carried on by the "Lords" of their five principal towns, Ashdod, Gaza, Askelon, Gath, and Ekron. They were established in the land when the Israelites arrived, and during the period of the Judges there was constant war between them, more often than not ending in the success of the Philistines. David, however, thoroughly subdued them, though with later kings they regained some measure of

independence. However, when Judah was overwhelmed by Assyria, they shared in the common ruin, and hardly reappear in history as a people.

They have given their name to the whole land, for Palestine is simply a corruption of Philistine. The name lingers among the peasantry of the district under the guise of "Fenish," for they have "caves of the Fenish," "hill of the Fenish," &c. &c. The district was one of the utmost fertility, and the Philistines loomed large in the foreign politics of Israel and Judah, as they were a wealthy people and could always bar the way to the sea if they wished.

El Kubeileh and Kh. el Lahm.

These two villages, respectively 3 miles. S.W. and 2 ½ miles South of Beit Jibrin, are probably the CABBON and LAHMAM mentioned in Josh. xv. 40, as part of the inheritance of the tribe of Judah, also

Idhna

The ancient DANNAH, 6 miles S. E. of Beit Jibrin, is mentioned in Josh. xv. 49 in the same connection.

Kh. Merash

Anciently called MARESHAH, is 1 mile south of Beit Jibrin. This place is first mentioned in Josh. xv. 44., and later on we find it was one of the cities which Rehoboam, king of Judah, fortified and stored with arms and provisions and food. (II. Chron. xi. 8.) Further on, in chapter xiv. 9-10, there is the account of a big battle here, when Zerah the Ethiopian, who may have been the Commander-in-chief of Pharaoh, king of Egypt, tried to invade Judah but was repulsed by Asa the King, who pursued the army to Umm Jerrar.

The place is again mentioned in II. Chron. xx. 37. as the birth-place of the prophet who foretold disaster to king Jehoshaphat's shipping venture at Akaba.

There is reason for believing that it was also a suburb of the important town of

Beit Jibrin

Which is 13 ½ miles W.N.W. of Hebron. It was called ELEUTHEROPOLIS by the Greeks. It is not mentioned in the Bible, but evidently it grew to be a large place during the Christian era and it was an important fortress of the Crusaders. The modern name in Arabic may be rendered "house of giants", and it is probably a distant echo of the time when the Philistine giants lived in the neighbourhood. In the fourth century of our era it was called BETO GABRA, and later the Crusading castle was called GIBILIN. The Crusaders also thought the name Jibrin was Gabriel and erected a church of St. Gabriel. The Moslems also have a holy place dedicated to Nebi Jibrin, the prophet Gabriel.

To the north are traces of old fortifications constructed by king Fulco in A.D. 1134., while about 1 mile S.E. is the old Byzantine church of St. Anne, which was also repaired later by the Crusaders.

The chief interest of the place, however, is the numerous and large caverns hollowed out in the surrounding hills. Some were used as tombs, but with others it is difficult to assign a use or date, though it is thought that they do not date as far back as the Exile.

Kh. el 'Atr.

This place, 1 mile N.W. of Beit Jibrin, is probably the ETHER named in Josh. xv. 42. and xix. 7.

Deir Nakhkhas.

A place, 1½ miles N.E. of Beit Jibrin, mentioned in I Chron. iv. 12., under the name IR-NAHASH.

Kh. Kharuf.

This is believed to be the town HARUPH, 4½ miles due east of Beit Jibrin, and is mentioned in I. Chron. xii. 5., as the birthplace of one of David's bodyguard.

Kh. Kila.

A village, 6½ miles east of Beit Jibrin, is the ancient KEILAH, which town David rescued from the raiding Philistines (I. Sam. xxiii. 1-8) and later on in the same chapter we read of their base ingratitude in attempting to deliver David up to Saul. It is also mentioned in Neh. iii. 17., when its rulers helped to repair the fortifications of Jerusalem.

Kharas.

This place, 7 miles N.N.W. of Hebron, gave its name to the FOREST of HARETH (I. Sam. xxii. 5.), where David went after he had seen his parents safe with the king of Moab.

Tuffuh.

This place, 4 miles W. by N. of Hebron, is the ancient BETH-TAPPUAH, mentioned in Josh. xv. 53., when defining the boundaries of the tribes.

Ain Sirah.

This is probably the WELL of SIRAH, 1½ miles N. W. of Hebron, and was the place where the messengers of Joab, David's general, found Abner his rival, and brought him back to Hebron where he was secretly and treacherously murdered (II. Sam. iii. 26).

Between this place and Hebron is the reputed Oak of Abraham, which locality is connected with the patriarch, and at Hebron there used to be various sites shown, of doubtful authenticity, such as the graves of Esau, Adam, Judah, where Cain killed Abel, etc. etc.

Kh. Beit Ainun.

This place, 3 miles N. N. E. of Hebron, is the ancient BETH-ANOTH, mentioned in Josh. xv. 59 ; also, —

Hulhul, ancient HALHUL, 3½ miles N. of Hebron (Josh. xv. 58.)

Siar, ancient ZIOR, 4 miles N.N.E. of Hebron (Josh. xv. 54.)

Beit Sur.

This is the ancient BETH-ZUR, 4 miles N. of Hebron. It is first mentioned in Josh. xv. 58., when defining the territories of the tribes. In II. Chron. xi. 7. it is noted as one of the places fortified by Rehoboam, and later it was noted in connection with the rebuilding of Jerusalem (Neh. iii. 16.)

Near here is a building called Nebi Yunus, which the Moslems believe is the tomb of the prophet Jonah.

Kh. Kueiziba.

This place, 5½ miles N.N.E. of Hebron, is thought to be the ancient CHOZEBA, mentioned among the family records in I. Chron. iv. 22.

Kh. Jala

6 miles N. of Hebron, is the ancient GILOH, mentioned as the native place of Ahithophel, one of David's privy counsellors who went back on him and joined the rebellion of Absalom. (II. Sam. xv. 12).

Kh. Kufin

A village, 1 mile E. of Beit Jala, and 1 mile S. of Kh. Marina. It has been identified by some as the ancient BEZEH (Jud. i. 4.) where the Israelites slew 10,000 men of Adonibezek's army. There are some ancient rock-tombs, and a well-preserved Roman columbarium or public burial vault. It was called in Roman times DIOCLETIANOPOLIS.

Kh. Jedur.

1 mile N.E. of Giloh, named in Josh. xv. 58. as GEDOR.

Kh. Marrina.

This place, anciently known as MERONOTH, is 7 miles north of Hebron. It is mentioned in I. Chron. xxvii, 30. as the native place of the controller of David's asses.

Kh. Tekua.

9 miles N.E. of Hebron, and 5 miles S. of Bethlehem, is the ancient TEKOAH. In II. Sam. xiv. 1-22, we get the story of the wise woman of Tekoah that the wily old general Joab got to bluff king David into carrying out his schemes. It is also noted in I. Chron. xxvii. 9. as the native place of the commanding officer 6th. Division (24,000 men) of David's army. In Neh. iii.5. we

find that the nobles of Tekoah did not put their backs into the work of repairing the fortifications of Jerusalem, as the others did. Tekoah is also noted as the birth-place of the prophet Amos, who prophesied "two years before the earthquake." (Amos i. 1).

Wady Arrub.

This valley, between Chozeba and Tekoah, was called the VALLEY of BERACAH in II. Chron. xx. 26, and was the rendezvous of king Jehoshaphat's army, after their victory over the Ammonites and Moabites, when an ambush caused a panic among the enemy, who then fought amongst themselves.

Kh Aid el Ma.

The identification of this place with ADULLAM is one of the most important results of modern investigation. The following words of Colonel Conder R.E., who surveyed the Holy Land, assisted in part by "Lieut. Kitchener," show its value. "The story of David's wanderings is one of the most interesting episodes of the Old Testament, and we have now so far recovered its topography that the various scenes seem as vivid as if they had occurred only yesterday. First we have the stronghold of Adullam guarding the rich corn valley of Elah ; then Keilah, a few miles south, perched on its steep hill above the same valley. The forest of Hareth lay close by......" &c. &c.

It is 7 miles N.E. of Beit Jibrin, and 11 miles N.W. of Hebron, and is mentioned in Josh. xii. 15 among the list of places strafed by Joshua. In I. Sam. xxii. 1. we find that when David was an outlaw from Saul he made the cave of Adullam his headquarters. This cave was identified by Col. Conder as one in the hill apart from others which abound in the neighbourhood. In II. Sam. xxiii. 13. and I. Chron. xi. 15. we find that David was in the cave when his three mighty men raided the camp of the Philistines and brought him water from the well of Bethlehem. The same chapter contains the "honours list" of David's bodyguard and the deeds that caused them to be "mentioned in despatches."

Kh. Rubba.

This place, 1½ miles W. of Adullam, is thought to be the ancient RABBAH, which was part of the tribal territory of Judah. (Josh. xv. 60).

Kh. Shuweikeh and Tell Zakariya

Are the ancient SHOCOH and AZEKAH, 2 and 5 miles respectively N.W. of Adullam, and one on each side of the VALLEY of ELAH, the modern Wady es Sunt. In I. Sam. xvii. 1. we find the Philistine army was encamped here. The rest of the chapter gives the dramatic account of Goliath, the Philistine giant, challenging anyone in the Israelite army to

single combat, and how he was wiped out by David the shepherd boy with a sling and stone, and how the Philistine host, when they saw their champion dead, "got the wind up." (See Tell es Safi and Gath).

At a time when German so-called "scholars", and their English dupes, have been busy stuffing down our throats that the history of David is merely a fairy tale, and that it is open to doubt if he ever existed, it is well to hear what Col. Conder R.E., LL.D., M.R.A.S., an explorer and practical surveyor, has to say about it. "Two points required to be made clear as to the episode of David's battle with Goliath; one was the meaning of the expression Gai or 'ravine'; the other was the source from whence David took the 'smooth stones'. A visit to the spot explains both. In the middle of the broad open valley we found a deep trench with vertical sides, impassable except at certain places. a valley in a valley, and a natural barrier between the two hosts; the sides and bed of this trench are strewn with rounded and water-worn pebbles which would have been well fitted for David's sling."

In II. Chron. xxviii. 18. we read how that in the days of Ahaz, king of Judah, the Philistines recaptured Shocoh and other towns. (see Jimzu). Azekah is also mentioned in Josh. x. 10-11., when Israel came to the rescue of the Gibeonites and a great hail-storm completed the rout of the enemy, as the following quotation from the writings of Mr. Harper, a member of the P.E.F. Committee, shows: "The pass is contracted, and you can easily see how the defeated host were caught as in a trap. Camped on that ridge, I read the whole account in Joshua. The country in a most marvellous manner explained the whole circumstances of the battle. Behind you, eastward, you could see the mountain wall of Moab, which showed where the camp of Gilgal was placed. In the blue folds of shadow among the hills you could trace the pass up which the night-march was taken. You could see how deadly a flank attack would be, and then that the defeated host, huddled up and driven one upon another, had no room to deploy or extricate themselves from their confusion—driven over the rocky ground at Beth-horon. Penned up, there was nothing for them but flight, the victors overtaking them in the intricate passes which alone give access to the lower hills. Their panic was increased by the terrible hail-storm, which, as at Crecy, drove on the beaten host....."

Beit Fased.

A place 1 mile S.E. of Shocoh. The words in Arabic mean "house of bleeding," and there may be some connection with the place called EPHES-DAMMIM (I. Sam. xvii. 1.), which means in Hebrew, "House of Blood."

Ain Kesbeh.

This place, 2½ miles N. of Adullam, is the ancient ACHZIB. In Micah i. 14. there is in the Hebrew a sort of pun on the name,

which means "false," and it might be translated "the houses of false-town shall be a lie to the kings of Israel."

Kh. el Yarmuk.

This, the ancient JARMUTH, 2 miles N. of Shocoh, was the capital of king Piram (Josh. x. 3. &c.) who was slain by Joshua. (See Azekah).

Kh. Zanua.

$2\frac{1}{2}$ miles S. of Deir Aban Station, is the ancient ZANOAH, whose inhabitants assisted in the rebuilding of the walls of Jerusalem. (Neh. iii. 13).

Tibnah.

2 miles N.N.W. of Azekah, and near the village of El Bureij, is the ancient TIMNATH, the native place of the Philistine woman that Samson married. (Jud. xiv. 1. &c.) He was on his way here when he killed the lion, which act was the basis of his riddle. (See Askelon).

Kh. Umm Jina.

This is the ancient ENGANNIM, 2 miles E. of Timnath, and noted in Josh. xv. 34.

Ain Shems.

This place, 3 miles E.N.E. of Timnath, and 3 miles N.N.E. of Azekah, is the ancient BETH-SHEMESH. (There were several other places of this name in Palestine.) It has been thoroughly excavated by the P.E.F., and was undoubtedly an important town strategically, as it commanded the Valley of Sorek (Wady es Surar) which was the most important highway from Philistia to Jerusalem. The words in Hebrew mean "House of the Sun", and the modern Arabic, "Well of the Sun." The station of Deir Aban on the Jaffa-Jerusalem railway is only one mile east of it.

It is first noted in Josh. xv. 10. In I. Sam. vi. there is the account of how the Philistines sent back the captured Ark of God to the Israelites. They put it on a new cart and let the kine wander where they would. Verse 12 says "and the kine took the straight way to the way of Beth-shemesh."

The offerings of the Philistines strongly suggest that it was bubonic plague from which they suffered. The "golden emerods" are believed to be simply models of buboes, and they could not fail to note the coincidence of the mortality among the rats and mice and the outbreak of plague, though of course the true reason was not known. (See Esdud and Askelon).

In II. Kings xiv. 11-13., and II. Chron. xxv. 21., there is the account of the battle at Beth-shemesh between Jehoash, king of Israel, and Amaziah, king of Judah. The latter was defeated, and afterward Jehoash sacked Jerusalem. In II. Chron. xxviii. 18, we find the place was taken by the Philistines, and the king of Judah asked help from the king of Assyria. (See Jimzu).

There are also the remains of fortifications and a Byzantine monastery which were found during the excavations.

Kh. Erma.

This has been identified as the ancient KIRJATH-JEARIM, and is 4 miles higher up the valley (east) from Beth-shemesh. It is first noted in Josh. ix. 17. as one of the cities of the Gibeonites who tricked Joshua into a separate peace. Later in I. Sam. vi. 21. and vii. 1, 2. we find that the Bethshemites, having been punished for their sacrilege in meddling with the ark, besought the men of Kirjath-jearim to come and take it off their hands. The expression "come ye down and fetch it up to you" exactly fits the topography of the place, for, although only four miles distant, Kirjath-jearim is nearly a thousand feet higher than Beth-shemesh.

Beit Atab.

This place, 2 miles S.E. of Kirjath-jearim, is the ancient ETAM, mentioned in Jud. xv. 8. (There are several other places of this name.) The Rock Etam was where Samson dwelt after he had the encounter with the Philistines for burning his wife and his relations-in-law. The place is a barren knoll and has a deep narrow cleft which was probably Samson's hiding place.

Bittir.

This, the ancient BETHER, is 4½ miles N.W. of Bethlehem; it witnessed the grave of Jewish hopes. In the year A.D. 133., embittered by the insults of the Roman Emperor Hadrian, the Jews revolted, led by Bar Cochba, or Choseba, who proclaimed himself the Messiah. For three years they held out in this almost impregnable fortress, and then are supposed to have been betrayed by a Samaritan. It is recorded that over half a million Jews were massacred, and one Akiba, the aide-de-camp of Bar Cochba, was flayed alive; the valley below was said to have run blood to the sea. The Romans also lost a great number of men, but the Jewish power was completely broken. Perhaps an echo of this catastrophe remains in the name of a ruin on a hill, immediately to the west, viz., Khurbet el Yehud, which means "ruin of the Jews."

Kh. Beit Sharia.

This place, 4½ miles south of Bether, is connected with it by a long narrow ridge called Ras Sharifeh. It was anciently called BATH-ZACHARIAS, and was the scene of a bloody battle between Judas Maccabaeus and the Syrian general Lycias. Judas probably had no cavalry, and so wisely chose high and broken ground, so as to neutralize the preponderance of mounted men and elephants, the "tanks" of those days, possessed by the enemy. There were five hundred horsemen to each of the thirty-two elephants, which carried wooden

towers each manned by thirty-two men. The battle was indecisive, though the Syrians lost heavily, and Judas retired on Jerusalem. During the battle the heroic Simon, brother of Judas, lost his life. He attacked an elephant, which he thought was the king's, and gave it a mortal wound which was so sudden that the beast fell and crushed him.

Urtas and Ain Atan.

These, the village and the well 2 miles S.W. of Bethlehem, are probably the ancient ETAM mentioned in II. Chron. xi. 6, as having been fortified and stored by king Rehoboam.

Beit Jala.

This, the ancient GALLIM, is 1 mile N. W. of Bethlehem, and is noted as the birth-place of the man who married Saul's daughter Michal, after she was taken from David. It is also mentioned in Isa. x. 30. in that splendid lyric about the destruction of the king of Assyria.

Jebel Fureidis

A remarkable mountain, 3 miles S.E. of Bethlehem, is the ancient HERODIUM, built by Herod the Great as his summer palace and his tomb. There is a large reservoir at the foot of the mountain, fed by an aqueduct from the spring Ain Atan.

There is a fifteenth century tradition that it was defended by the Franks against the Saracens after the fall of Jerusalem. It is often called on that account the FRANK MOUNTAIN. One mile south is the remarkable cavern at Kh. el Khureitan, which the Crusaders identified as the cave of Adullam.

Mar Saba.

This remarkable monastery, 7 miles due east of Bethlehem, is situated on the south side of the valley of the Brook Kidron, or Cedron, and called by the natives Wady en Nar, or valley of Fire, a name which explains itself. The valley was a favourite place for Christian hermits, as the numbers of caves testify, and, about the year A. D. 480., St. Saba and St. Euthymius founded a monastery, which has grown to the present extensive place. It belongs to the Greek church, and is used as a disciplinary place for monks exiled for crimes or heresy. No ladies are admitted, but male visitors are entertained. There is only one tree there, a palm supposed to have been planted by St. Saba, and the whole place, inmates included, has the atmosphere of death. There is a cave that is full of skulls, belonging to ancient monks, the victims of a former massacre.

Bir es Suk and El Muntar

2½ miles north and N. N.E. respectively of Mar Saba. El Muntar has been identified as the Hill of the Scapegoat. By the Mosaic Law a scapegoat was to be led into the wilderness. (Lev. xvi. 21.)

It is recorded that on one occasion the goat found its way back to Jerusalem, which was considered an evil omen, and to obviate a recurrence of this, the "fit man" rolled it down the precipice of the Hill el Muntar. The well of Bir es Suk was his last stopping place on the journey from Jerusalem.

Bahr Lut.

This is more commonly known as the DEAD SEA, and called in the Bible the SALT SEA, SEA of the PLAIN, or the EAST SEA (Gen. xiv. 3., Num. xxxiv. 3., Deut. iii. 17., Josh. iii. 16., Joel. ii. 20., Zech. xiv. 8.)

It is the most remarkable piece of water in the world. Geologically, it, with the Jordan valley, is the northern end of a huge fault in the earth's crust, which extends down the Wady Arabah, through the Gulf of Akaba, down the Red Sea, and by many it is thought that Lake Tanganyika in Africa is part of the same fault. It is 47 miles long, north to south, and 9½ miles wide, east to west, and receives the whole of the Jordan valley drainage, in spite of which it is so salt that no animal life can exist in it. It contains about 25 per cent salt; and a bather finds it almost impossible to get under the water.

However, the most extraordinary part about it is its position. The surface is 1292 feet below the level of the Mediterranean, and its greatest known depth at the N. end (the south end is quite shallow) is 1308 feet, so the bed of this lake is 2600 feet below sea level.

Naturally, this great depression is very hot, and the great evaporation makes the climate very humid, as the whole of the fresh water contributed by the Jordan is evaporated. The level varies about 16 feet, the highest being about April, when the Jordan is in flood from the melting snows of Lebanon.

Beit Lahm.

This, the BETHLEHEM of the Bible, is second only to Jerusalem in historical interest. It is first mentioned in Gen. xxxv. 19. as the place near which Rachel, Jacob's favourite wife, died (see Rachel's Tomb) and was then called Ephrath. The town is frequently mentioned in the book of Ruth, as the native place of Boaz who married Ruth and was the progenitor of David. The narrative is unequalled for its pathetic portrayal of love, and its idyllic pastoral life.

Bethlehem next comes into notice in I. Sam. xvi. 4. when the prophet Samuel came to the house of Jesse to secretly anoint David as the future king of Israel in the place of Saul. In I. Sam. xvii. 15, we find David was keeping sheep at Bethlehem when his father despatched him with some provisions for his three elder brothers who were with Saul's army, and a "present" of ten cheeses for their captain. In I. Sam. xx. 6-28. we find David made the excuse of a few days leave to go to his home in Bethlehem, the method of finding out how he stood

with king Saul. Later, in II. Sam. ii. 32, it is mentioned as the place of burial of Asahel, a noted runner and one of David's mighty men, who was killed by Abner, Saul's general. Asahel was Joab's brother, and Joab never forgave this and later murdered Abner. (See Ain Sirah).

In II. Sam. xxiii. 14. &c. we get the marvellous story of how, when the Philistine garrison was occupying Bethlehem, David expressed a wish for a drink from the well, where doubtless he had often drunk when a boy, and three of his body-guard broke through the Philistine host and brought him the water. It is a touching picture of the loyalty and devotion which David inspired in his followers. In II. Chron. xi. 6. we find it was fortified by Rehoboam, and in Jer. xli. 17. it is mentioned as the place where the Jewish rebels dwelt, after they had slain Gedaliah, who had been made governor by the king of Babylon.

In Micah v. 2., Bethlehem is mentioned by the prophet as the birthplace of the coming Messiah, whose birth is narrated in Matt. ii. 1., Luke ii. 4. &c. and it was here that the massacre of the infants took place in Herod's mad attempt to kill our Lord. (Matt. ii. 16.)

The Church of the Nativity in Bethlehem is practically the oldest Christian building in the world, as it was erected by Constantine the Great in A.D. 330. It is acknowledged by all that there are very great probabilities that the church stands on the site of the inn where our Lord was born, though whether the rock-cut grotto shown is the manger is more open to doubt. This church, amongst the hundreds in Palestine, is the only one that has survived as a Christian place continuously. The pillar shafts are scrawled over with the crests and titles of the knightly pilgrims of Crusading times. The mosaics, now so faded, were given by the Greek Emperor, Manuel Comnenos; and the rafters of the roof were given by Philip of Burgundy in A.D. 1482, and their lead covering by Edward IV. of England, but the latter has been stripped off by Moslems to make bullets.

Outside Bethlehem, to the west, are the pools called Solomon's Pools, but more probably they were constructed by Pontius Pilate, who made the aqueduct near.

Kubbet Rahil.

Rachel's Tomb, about a mile north of Bethlehem, is practically the only sacred site in the custody of the Jews, but it is acknowledged by all to be authentic. (Gen. xxxv. 20.) It is also mentioned in I. Sam. x. 2. when Samuel was giving Saul proofs of his divine mission.

Beit Sahur.

A village 1 mile east of Bethlehem, is the traditional site where the shepherds were in the field watching their flocks by night, when the angels announced the birth of the Redeemer. (Luke ii. 8.) This note practically proves that the

Nativity did not occur in winter time, as then shepherds do not watch their flocks in the field at night. It is only in summer time that the flocks are left out at night.

El Bukeia.

This seems to be the plain to the S.W. of Jerusalem, and was anciently called the VALLEY of REPHAIM, or "valley of giants", as it is termed in Josh. xv. 8, xviii. 16. It was a favourite camping ground for the Philistines when raiding Judea. (II. Sam. v. 18-22, xxiii. 13., I. Chron. xi. 15., xiv. 9).

JERUSALEM.

EL KUDS ESH SHERIF.

The Arabic words represent the native name of JERUSALEM. a city whose fame and interest exceed that of all other places on the earth.

TOPOGRAPHY.

The city of Jerusalem is, and always has been, roughly a square, though its north, west, and south sides have varied greatly at different periods. The east side which overlooks the Kidron Valley, also known as the Valley of Jehoshaphat and now known as the Wady Sitti Maryam, has been relatively permanent ; the west side is bounded by the Valley of Hinnom, now called the Wady er Rababi, the two valleys meeting on the south side. The north side has no natural boundary. as the ground slopes away gradually, and it was on this side that practically always the city was first entered by besiegers. Running through the centre of the city, from north to south, is the Tyropaean Valley, which joins the Kidron and Hinnom valleys at their confluence on the south of the city. This Tyropaean valley is at present hardly distinguishable, but its bed was originally 70 to 100 feet below its present level, it having been gradually filled up with the debris of the ages. At that time it must have been a marked feature in the topography of the city, which is roughly divided into four quarters, that on the N.E. being called BEZETHA. that at the S.E. is the MOUNT MORIAH on which stood Solomon's Temple, and which is now covered by the so-called Mosque of Omar. On the N.W. is the quarter known as ACRA, and on the S.W. that generally known as ZION. Extending from the south of Moriah, between the Kidron and Tyropaean valleys, is a spur known as Ophel, and this is believed to have been the site of the Jebusite fortress captured by David. At one time the southern wall of the city extended from the S.E. corner of the mount Moriah, along the east side of the crest of Ophel, across the foot of the Tyropaean valley, along the slopes of the southern spur of Zion, and joining the present city wall at its S.W. corner. The northern walls of the city have been subject to great changes, according to the expansion or contraction of the city limits.

On the east side of the Kidron valley, is the MOUNT OF OLIVES, and south of that, overlooking the junction of the Kidron and Hinnom valleys, is the MOUNT OF OFFENCE, so called by the Crusaders as they thought it was where the ancient idolatrous rites were carried on (Jer. vii. 31). It is now called Jebel Batn El Hawa.

HISTORY.

Jerusalem first comes into our view for certain in one of the Tell-el-Armana tablets, which is a letter from Abdcheba, a governor of Jerusalem, to the Pharaoh Amenophis IV. about B.C. 1500. It is thought by some, however, that the Salem of which Melchizedek was king, is the same as Jerusalem (Gen. xiv. 18.), though this is by no means certain. In Josh. x. 3. we find that the king of Jerusalem headed a league of nations to punish the Gibeonites who had made a separate peace with Joshua. In Josh. xv. 63. we read that the Israelites did not drive out the Jebusites from their stronghold of Jerusalem. In Jud. i. 7-8. we find that Adoni-bezek was taken to Jerusalem after his defeat and capture by the Israelites and that he died there, and then the tribe of Judah sacked the place.

When David had slain the giant Goliath, he brought his head to Jerusalem (I. Sam. xvii. 54.) though it appears that the Jebusites still occupied their fortress. David, when he was made king, realized that this place must be taken. The Jebusites, thinking it was impregnable, sent an insulting message (II. Sam. v. 6.) David promised that whoever was first into the place should be given chief-command and I. Chron. xi. 6. tells us that Joab was the lucky man. David then made Jerusalem his capital (previously he had reigned at Hebron) and set about fortifying it (II. Sam. v. 9). In II. Sam. xxiv. is the terrible story of David's sin in numbering the people, and how the plague was stayed. The threshing floor of Araunah the Jebusite (verse 16) is believed to be identical with the large sacred rock in the Mosque of Omar, and it is probable that this was also used as the altar of burnt offering in the Temple.

Solomon embellished the new capital with his wonderful Temple, which was probably the grandest building yet erected, also he built some magnificent private residences and generally made Jerusalem a worthy seat of government. After the death of Solomon the kingdom was divided, and Jeroboam, who had been a government officer under Solomon, returned from his exile in Egypt and became king of Israel, the northern portion of Palestine.

Doubtless he stirred up Shishak, the Pharaoh of Egypt, to attack Rehoboam who was Solomon's son. Shishak, nothing loth, came and sacked Jerusalem (I. Kings. xiv. 25). A record of this is carved on the walls of a temple at Luxor in Upper Egypt and also a portrait of Rehoboam.

In II. Kings xi. we get the story of how the wicked Queen Athaliah usurped the throne and murdered all the royal princes except one, Joash by name, who was hidden by his aunt till he was seven years old and was then brought out into the Temple and anointed and crowned by the Hight Priest; the army acknowledged him as their sovereign by shouts of "God save the King." Athaliah was then slain. Later in his reign, however, Hazael, king of Syria, came against Jerusalem, and had to be bought off with a large bakhsheesh. (II. Kings xii. 18).

In II. Kings xiv. 13. we again read of the sack of Jerusalem, this time by the king of Israel. Next we have king Ahaz of Judah stripping the temple at Jerusalem, to bakhsheesh the king of Assyria to come and help him attack Damascus. (II. Kings. xvi. 7,8). Ahaz also saw an altar there that took his fancy and he had one made like it in Jerusalem. (verse 10)

Hezekiah, the next king of Judah, threw off the Assyrian yoke, and then tried to buy off Sennacherib, king of Assyria, when he came against Jerusalem. (II. Kings xviii. 14,15.) However, Sennacherib met with a terrible disaster in the shape of a plague by which he lost 185,000 men, and Jerusalem was spared a siege. We have Sennacherib's own account of this on a clay cylinder, now in the British Museum, but like all official communiques he mentions his plunder but not his disaster. The full story is found in II. Kings xviii. and xix.

In II. Kings xxiii. we read how king Josiah cleansed Jerusalem of all the idols and idolatrous and obscene places that had sprung up in and around the city. Later, in the xxiv. and xxv. chapters, we get the terrible tale of the final destruction of Jerusalem and the old Jewish monarchy. Zedekiah, the king,fled with the army but was captured and had his eyes put out, and the rest of the account of the destruction of Jerusalem and the enslavement and deportation of the Jews reads much like the accounts of the German occupation of Belgium.

Later Cyrus, king of Persia, gave the Jews permission and encouragement to return to Jerusalem, which they did in small bands from time to time under Zerubbabel, Ezra and Nehemiah. The later was commissioned as official governor, and rebuilt the Temple and the walls of Jerusalem, not without bitter opposition from the surrounding people. The account of his midnight tour of inspection round the ruined walls of Jerusalem is one of our chief sources of information as to the topography of the ancient city. (Neh. ii. 11. et seq).

When Alexander the Great was engaged on his meteoric conquest of the world, it is recorded that the Jews opened the gates of Jerusalem to him, and Jaddua the High Priest showed him the prophesies of the "he-goat" in Daniel viii. 5-8. which they realized referred to Alexander. He spared the city and ever afterwards favoured the Jews, both in Palestine and Egypt.

In B.C. 198 Anticchus III., the Syrian king, captured Jerusalem and expelled the Egyptian garrison from the citadel, probably with the help of the Jews to whom he showed great favour. Elephants were used by the besiegers. The next king, Anticchus IV., turned against the Jews, and in B.C. 170 plundered the city, and two years later built a Greek altar in the temple and offered a sow as a burnt offering. This, and other senseless tyrannies, goaded the Jews into revolt under the Maccabees, who rose to unsurpassed heights of bravery and chivalry.

Alexanger Jannaeus, king of the Jews and a successor of the Maccabaean Princes, seems to have been semi-foreign, and raised considerable opposition to himself. He had had 800 Jewish rebels

crucified in Jerusalem, which shows the introduction of this Carthaginian, Greek, and Roman mode of capital punishment.

Jerusalem was again besieged in B. C. 63, this time by the Roman Emperor Pompey, who took the city from the north, and filled in the fosse guarding the north of the Temple area, and mounted there battering rams and catapults.

The city was again besieged by Herod the Idumaean in B.C. 37. Three banks were erected on the north and engines were used by both sides, as well as mines and countermines. In 40 days the north wall fell, and the inner one fifteen days later. The Temple and its protecting fort still held out till the cloisters were fired, when the place fell.

The next, and most terrible siege of all history up to the present time was in A.D. 70. The Jews had been goaded by tyranny and misgovernment into a maddened revolt. For some time the rebels gained a few successes, but eventually they were shut up in Jerusalem by the Roman general, Titus son of the Emperor Vespasian, who in his younger days, as a military officer, made his name by the capture from the Britons of the Isle of Wight.

Titus at first underestimated the fighting power of the Jews, and, at the commencement of the siege, very nearly had a disaster owing to two desperate sorties by the garrison. The horrors of the siege were increased a hundredfold by the three parties amongst the Jews fighting desperately amongst themselves inside the walls, and only making a common cause against the enemy when an extra big assault was on.

Titus had under him the 5th, 10th, and 15th Legions, and the 12th Legion was brought up to strength by drafts from the 22nd and 23rd Legions, who were stationed at Alexandria. At that time a Roman Legion consisted of about five or six thousand regular infantry, a like number of auxiliaries and about three hundred cavalry. The Bedouins also sent about five thousand archers and about a thousand horsemen, so Titus probably had about 60,000 in all. The defenders probably mustered only about 20,000.

The first of the investing army appeared on the hill of Scopus, a place nearly a mile north of Jerusalem, and this seems to have been General Headquarters of the Romans, till later it was moved to within a quarter of a mile of the N.W. corner of the city. The Jews had some battering-rams and catapults, which they had previously captured from the Romans, but they were not expert in their use. The besiegers, on the contrary, had plenty of catapults, battering-rams and siege-towers. The 10th Legion were evidently the crack corps of the R.A., for they had machines which would throw stones weighing 160 lbs for a quarter of a mile. The Jews posted sentries to give notice when there stones were coming, but the Romans then camouflaged their projectiles by painting them blue to make them less visible.

On the fifteenth day of the siege, the outer north wall was taken, possibly because the defenders had not enough men to man the large extent of the walls, so that they were thrown back on their second line of defence. Titus then moved his Headquarters into the part of the city that was taken. On the twentieth day of the siege, the second wall was breached, but the Romans were driven out again, and the wall was not finally taken till three days later. A truce was then called to see if the Jews would submit, but, no overtures being made, the work was again pushed on and banks were made against the Upper City and the Citadel of Antonia defending the north of the Temple. They were finished on the thirty-seventh day, and the struggle again became desperate: from then until the sixty-fourth day the struggle for Antonia went on, the Jews undermining the Roman banks and forcing them to abandon their engines. Titus now realized that the taking of the city by assault was a too costly affair, so he determined to reduce it by starvation: he built a rampart round it to prevent all possibility of the ingress of provisions: it is said to have been completed in three days.

About the seventieth day, the standard bearer of the 5th Legion, with two cavalry-men and a trumpeter, at 3 a.m. crept into the Tower of Antonia, and surprised and killed the sentries: the Romans then poured in and captured the place. However, the Inner Temple was held for thirty-five days longer, and when the defences were at last battered in the defenders fought from the roof.

Titus, a humane and cultured man, would fain have spared the Temple, whose magnificence rivalled anything in Rome, and had given orders to that effect, but its end had been predicted by Him who knew the end from the beginning. (Matt. xxiv. 1,2). A Roman soldier, exasperated at the obstinate defence, climbed on the shoulders of a comrade and threw a blazing torch in through a window: the flame caught the wonderful cedar-wood carvings, with which the walls were covered, and the whole place was soon in a blaze.

All the eastern portion of the city was plundered and burnt, and yet the "Upper City," to the S.W. of the Temple, still held out for eighteen days more, till at length the wall was breached on the west, and the siege ended after 134 days of perhaps the most desperate fighting and the most ghastly horrors the world has ever known. The whole city was rased and burnt, except three towers which were left as mementoes of the power and might of Rome. The captive Jews were used in the theatre at Caesarea to fight wild beasts.

About A.D. 135, the Emperor Hadrian rebuilt it, trying to make it a Roman city, called Aelia Capitolina. He erected, in what had been the Temple courts, a statue of himself and one of Jupiter.

Later, under the Emperor Constantine, Jerusalem became a Christian city. In A.D. 614 Jerusalem was besieged and taken

by the Persians, and a terrible massacre of monks and nuns followed, as well as a wholesale destruction of churches. However, the Byzantine Emperor Heraclius defeated the Persians and Jerusalem was once more rebuilt as a Christian city.

In A.D. 637, four years after Mahomet's death, the Moslems captured Jerusalem : but they seem to have treated the inhabitants well and only stipulated that they should have a place of worship on the site of Solomon's Temple, when the forerunner of the present "Mosque of Omar" was built.

In A.D. 1077 Jerusalem fell into the hands of the Turks, who held it for about twenty years, but just before the Crusaders arrived on the scene, in A.D. 1099, it was captured by the Egyptians.

However, in that year a force from Europe, which was estimated at about forty thousand, under Godfrey, appeared before Jerusalem. The first attacks were failures, and the Crusaders suffered much from lack of water and stores. At length the Genoese fleet reached Jaffa, and they sent the besiegers stores and artificers. After a couple of weeks the city was taken, and a terrible scene of carnage resulted, and in the seven days following it is estimated that 10,000 Moslems were killed. The Holy City then had peace, at least from Moslem invasion, for eighty eight years, when Saladin defeated the Crusaders at Hattin in the north, and then in A.D. 1187, after an eight days' siege, captured Jerusalem which was full of starving men and women, whom Saladin treated well and released. In A.D. 1229, during a subsequent Crusade, Frederick II. entered Jerusalem and crowned himself king, but a long period of anarchy followed.

In A.D. 1831 Jerusalem was taken by Ali Pasha of Egypt, and a revolt of the Bedouin was quelled by him in A.D. 1834. Six years later Jerusalem was acquired by the Turks. In 1917 the Holy City was occupied by forces representing the British Empire.

Antiquities of Jerusalem.

The show places in Jerusalem are innumerable. A large proportion of the sites have been specially selected to suit the convenience of the sect owning the site and, in a smaller measure, the convenience of the pilgrims themselves, for if several "holy" places can be shown under one roof it is pleasanter and more convenient for everybody concerned. In the following notes I shall merely touch on things of interest, apart from "traditional sites" which mostly owe their origin to the fraud or ignorant piety of early pilgrims who insisted upon having a site for everything. Exception must be made in the case of the

CHURCH OF THE HOLY SEPULCHRE

which, though a traditional site, is interesting as a specimen of an early Christian place of worship, though its claim to contain the original sepulchre of our Lord is based on very slender

evidence which is far outweighed by the statement in the Gospel narrative that His crucifixion and burial took place *outside* the city wall. (John xix. 20). For this site to have been outside the city means that there must have been an arrangement of the walls with re-entrant angles, and for this there is no warrant either in history or reason. This naturally leads us on to what is often known as

GORDON'S CALVARY AND THE GARDEN TOMB,

a site just outside the present Damascus gate to the north. This was believed by the late General Gordon to be the site of the Holy Sepulchre; all that can be said about it is that it fulfils the conditions of the Gospel narrative, and that this is as likely to be the site as any other in the vicinity. Perhaps it is as well that the true site is not known, for the scenes that have been enacted on the supposed sites, by both adherents and enemies of Christianity, make one glad that the true site has probably not been so desecrated.

KUBBAT ES SAKHRA, OR DOME OF THE ROCK.

This Moslem Mosque is undoubtedly on the site of the ancient Jewish Temple. The rock which the dome covers is simply a raised platform of rock left when the rest was cut away round it. This is believed to be the place where the altar of burnt offerings stood in the Temple (there are channels cut which would be necessary for conveying away the blood of the sacrifices.) There is also a strong probability that this was the threshing floor of Araunah the Jebusite (II. Sam. xxiv. 18-25). where David offered a sacrifice to save Jerusalem. It is quite possible also that it was the place where Abraham prepared to offer up his son Isaac. (Gen. xxii. 2).

THE VIRGIN'S FOUNT AND POOL OF SILOAM.

In ancient times there was no perennial spring in the city of Jerusalem, and the inhabitants were dependent on rain water stored in rock-cut cisterns or on aqueducts, which latter were of course immediately cut by the enemy in case of a siege. The only dependable spring in the neighbourhood was the spring now called the Virgin's Fount, but in ancient times Gihon (I. Kings i. 33), where it is mentioned in connection with the crowning of Solomon. It is in the valley of the Kidron, on the east side of the spur of Ophel and due south of the Temple enclosure, and consequently outside the city wall. It is called En-Rogel in II. Sam. xvii. 17. and was the place where David's spies hid during Absalom's rebellion and a wench brought them news of the rebels. It was impracticable to include it in the city wall, but we read in II. Chron. xxxii. 30. that Hezekiah, the king of Judah, "stopped the upper water-course of Gihon and brought it down to the west side of the city of David." Some years ago this rock-cut channel was discovered, and also an inscription in Hebrew, relative to the

cutting, which is the oldest Hebrew inscription we have. The channel was traced down to the Pool of Siloam which was inside the then city wall. This is again mentioned in Neh. iii. 15., in the accounts of the rebuilding of the walls.

The stairs mentioned in the same verse have also been found by excavators. and this is believed to be "the way of the gate between two walls, which is by the king's garden," by which king Zedekiah and his army fled on the night of the capture of Jerusalem by Nebuchadnezzar, king of Babylon. (II. Kings xxv. 4).

In Luke xiii. 4 we have Siloam mentioned as the place where a tower collapsed causing eighteen casualties. The Pool is again noted in John ix. 7-11, which chapter records the vindictive grumbling of the Pharisees against our Lord.

SOLOMON'S STABLES.

Under the S, E. angle of the Haram Enclosure are some stupendous vaults, commonly known by the above name but probably built by Justinian in A. D. 529, to help support a church which he built on the Temple Hill. The floor of the place is upwards of 100 feet above the foundation stone of the walls. The roof is supported by 100 pillars in 15 rows, and the vaults cover an acre of ground. They were used as stables by the Crusaders, and the rings to which they tethered their horses can be seen still.

ROBINSON'S ARCH.

On the west side of the Haram Area, near the S. W. angle, Dr. Robinson noticed some projecting stones, one of which is 38 feet 9 inches long and weighs over 90 tons. The position and shape seemed to indicate to the excavators that they were the spring of an arch. As far as possible the spring was estimated and a shaft sunk about 40 feet from the Haram wall ; soon they came upon three courses of stones, the remains of the base of a fine pier, and between that and the Haram wall was a pavement, and scattered about the remains of an arch. The excavators broke through the pavement, through 20 feet more of rubbish, and came upon another large arch stone, perhaps the keystone, which had broken its way through into a lower rock-cut passage. This passage, 12 feet high and 4 feet broad, was traced for a considerable distance north and south, and the excavators considered it must have been a conduit for water, as at the south it terminated in a large cistern. So here were the remains of a magnificent bridge spanning the Tyropaean valley, and probably the one on which Titus stood when he parleyed with the Jews in his endeavour to get them to surrender and so save their city. It is also mentioned in other connections. The pavement on which the pier stood is 42 feet below the present surface, and was probably in existence in the time of our Lord. The rubbish here is 60 feet deep.

THE WAILING PLACE.

On the west of the wall of the Haram area, a little north of Robinson's arch, is what is known as the Jews' Wailing Place. It is simply a high wall of fine and massive masonry, and the best authorities are agreed that it is the only remains, above ground, of Herod's Temple. Here the Jews congregate to wail and lament over the destruction of their city, and to pray for its restoration. The Mohammedan law will not allow the Jew to approach nearer the Sanctuary, and also the Jew will not walk inside as they believe that the Ark of the Covenant, which disappeared mysteriously at the destruction and capture of Jerusalem by Nebuchadnezzar, is buried somewhere there, and of course they would scruple to walk over it.

WILSON'S ARCH.

Further north along the west wall, excavations revealed the remains of another arch, which was called after Sir Charles Wilson, the director of the excavations, and near here a secret under-ground passage was discovered which was probably used for bringing troops from the opposite hill to the Temple in case of trouble.

THE CASTLE OF ANTONIA.

This building, at the N. W. corner of the Haram Area, was until recently used as a Turkish barracks. The use of the site for that purpose is very ancient, the word "palace" used in I. Chron. xxix. 19., Neh. ii. 3. and vii. 2., and better translated "castle," is believed to refer to this place. It was the last stronghold of the Jews when they were conquered by Herod the Idumaean ; it was called, at that time, Baris. He rebuilt it, strengthened it, and called it Antonia after his friend and patron, Anthony. The Romans used it as a guard-house, from where soldiers could be hurried into the Temple area in case of a riot, such as occurred in Paul's time, when he was recued by the officer of the guard from the mob. (Acts. xxi. 31-32). It was from the steps of this place that Paul made his famous speech of defence, (Acts xxii. 1-24.), which ended in his being smuggled by night out of the city. (Acts xxiii. 23). (See also Antipatris.)

THE GOLDEN GATE.

The above is the name of the principal gateway on the east of the Haram Area. It is now closed up. The masonry dates from the time of Constantine, though it probably stands on the site of a much earlier gateway, mentioned in Ezek. xliv. 1.3. This entrance was probably also used by our Lord in his triumphal entry into Jerusalem. (Matt. xxi. 7-12). It may also be the "Beautiful Gate" where Peter healed the cripple. (Acts iii. 2-10). The Jews anciently called it Shushan, probably out of

compliment to the Persian kings who befriended them, and yet Heraclius, who liberated Jerusalem from the Persians a thousand years later, entered by this gate. The Crusaders used to open this gate for a few hours on Palm Sunday, when the Patriarch, riding on an ass, passed through in a great religious procession. The Moslems built up the gateway owing to a tradition that a Christian conqueror would enter the city by this gate and wrest it from them. Until recently there was always a Turkish soldier on "sentry-go" here to stop the "Christian conqueror" when he came.

THE ROYAL QUARRIES.

Just underneath the north wall of the city, about 150 yards east of the Damascus gate, is a low entrance to a cave which leads into a perfect labyrinth of caverns. These extend for an unknown distance under Jerusalem, and perhaps as far as the Haram Area. They are the quarries from which practically all the fine limestone, that was used in ancient times, was procured. There are partially squared blocks, blocks in all stages of separation from the living rock, smoked niches where the quarrymen placed their lamps, traces of wooden wedges and planks, and many other evidences of continued and extensive use. In I. Kings vi.7. we read that, when Solomon built the Temple, all the stones were made ready before being brought to the place, and in all probability it was here that it was done. By theologians this fact is generally looked upon as having a spiritual meaning, and by cavillers as being a piece of oppression by Solomon, who did not want a row near his house ; however, there is a solid common-sense reason, in that this stone is comparatively soft and easily worked when freshly quarried and before it has been exposed to the sun and wind. After exposure it hardens sufficiently to take a good polish, so it was far less labour to square the stones underground than on the surface.

The Conquest of Palestine by Joshua.

The wonderful campaign by which the Israelites established themselves in Palestine, is perhaps only paralleled by the rise of the Arab domination after the death of Mahomet.

The state of Palestine at the time Joshua entered it, was one of disunion and strife. The overlordship of Egypt, which had held the petty chieftains in check, was for all practical purposes withdrawn, and consequently every district and every city was fighting for its own ends ; such was the state of the land at the time the Israelites appeared on the political and military horizon. The armies of Israel had subdued the country to the East of the Jordan and Dead Sea, and as the northern part was good pasture land, it had been allotted at their request to two and a half of the tribes ; they left their families and property on the east side of the river, but all the fighting men of these two and a half tribes, according to compact, came over with the remainder of the Israelites to help them conquer the land to the West. (A fuller account of the campaign East of Jordan will be found elsewhere.)

The Israelite host crossed the Jordan at a point about four and a half miles due East of Jericho, and encamped at Gilgal, the present Bir Jiljulieh on the north of the Wady Kelt, about two miles E. S. E. of Jericho. A good supply of water is found near here, and we find that this question of water supply, was always a governing factor in the choice of encampments, and still more of towns. (To an archaeologist, the identification of an ancient site is always suspect, unless it can be shown that there was sufficient water to meet the requirements.)

Ancient Jericho was probably situated at the Ain es Sultan, or Sultan's Spring, a little over a mile to the north of the modern village of Eriha. This was an important site, as the town commanded not only the fords of the Jordan, but also the high road leading up the Wady Kelt to Jerusalem, also that going up into the interior past Jebel Kuruntul, and lastly that going up the Jordan valley. Joshua at once saw that he must take the town, not only to give him access to the country, but to insure the safety of his camp at Gilgal, which remained his main base, doubtless so that it would be handy to send help back to his people on the other side of the river should they need it.

After the capture of Jericho, Joshua wished to strike right across to the westward, so as to separate the north and south. First, however, he had to clear his flank, and the fort at Ai (now the Kh. Haiyan, ½ ml. S. of the village of Deir Diwan) was a standing menace as it commanded the main road into the hill country to the North. After one unsuccessful attempt, Ai was taken by strategy and utterly destroyed. After solemnly

renewing the covenant in the neighbourhood of Shechem, between Mounts Ebal and Gerizim, Joshua evidently returned to Gilgal, and made preparations to conquer the southern portion. The inhabitants of Gibeon (the modern El Gib, a place 5½ mls. N.N.W. of Jerusalem) got scared, and by a piece of wily deceit, persuaded Joshua to make a separate peace with them.

Then for the first time there appears to have been some sort of a combination against Joshua, for the king of Jerusalem sends to the kings of Hebron, Jarmuth, Lachish, and Eglon, and together they go up to punish the Gibeonites who are now under Joshua's protection. By a forced night march, the Israelites came up on the confederates while they are besieging Gibeon, and defeat them. The defeat turns into a rout, and they are chased away to the westward, down the Wady Selman, and scattered into the maritime plain of Philistia. The five kings hid in a cave at Makkedah, and were captured and afterwards hanged. Joshua then strafed all their cities in turn, as well as the king of Gezer (Tel el Hesy) and others who opposed them, and thoroughly smashed all opposition in the South, or as it is put in Josh. x. 21, "None moved his tongue against any of the children of Israel."

They then returned to the camp at Gilgal, to prepare for the Northern offensive. Joshua now had to combat apparently an even stronger combination, for it appears that all the petty kings in Galilee, and northward as far as the Lebanon mountains, combined together under Jabin king of Hazor (now called Jebel Hadireh) a place five miles west of the Waters of Merom (now called Lake Huleh.) Joshua met this by one of his swift and terrific strokes, which seem to have been a feature of his generalship, and fell upon them at the Waters of Merom, near Hazor, and completely routed the great host. They appear to have fled in three directions, westward towards Sarepta, north-west towards Sidon, and north towards the Lebanon Mountains. The victory was evidently complete and overwhelming, and no further opposition was encountered. After that we read of the division of the land amongst the tribes, and a general settling down to normal life.

Kh. Surik.

This place anciently called SOREK, is on the N. side of the Wady es Surar, 2 mls. N.W. of Deir Aban station on the Jaffa-Jerusalem railway. It gave its name to the Valley of Sorek which is connected with the history of Samson. Jud. xvi. 4.

Surar.

The ancient ZORAH, 1 ml. N. of Deir Aban station. It was the native place of Samson's parents, and in the camp of Dan, between Zorah and Eshtaol (which see) Samson first gave indications of his great mission to liberate Israel from the yoke

of the Philistines (Jud. xiii. 25). His body was also buried here. Jud. xvi. 31. We find that this was also the place from which the spies and raiders of the Danites started, when they wanted more territory. Jud. xviii. 2, 11. This was also one of the cities fortified by Rehoboam. II. Chron. xi. 10.

Eshua.

This place, 2 mls. N.N.E. of Deir Aban station, is the ancient ESHTAOL, noted in connection with Zorah (which see).

Aslin.

A place 2 mls. N. of Deir Aban station, is by some thought to be the ancient ASHNAH, noted in Josh. xv. 33. when defining the boundaries of the tribe of Judah.

Kesla.

This is believed to be the ancient CHESALON, 4 mls. N. E. of Deir Aban station, mentioned in Josh. xv. 10, and is situated in the district called,

Mount Seir,

which is noted in the same connection when defining the boundary of the tribe of Judah.

Kh. Jedireh.

This place called GEDERAH in Josh. xv. 36., is 4 mls. N.E. of Sejed station on the Jaffa-Jerusalem railway.

Latron.

A place 1½ mls. E.N.E. of Gederah, on the road from Ramleh to Jerusalem, was identified in medieval times as the native town of the repentant thief. Luke xxiii. 40, 41. Near here is also an old Crusading fortress called Castellum Emmaus, and also another name is believed to be Toron of the Knights.

Amwas.

This village, 1 ml. N.E. of Latron, has been identified as the ancient EMMAUS, famous in Maccabaean history.

(It must not be confused with the Emmaus mentioned in the Gospels to which the two disciples walked on the Resurrection day, and which must have been much nearer Jerusalem. though in Crusading and medieval times this was thought to be the place.)

The Jewish leader, Judas Maccabaeus, with only about three thousand followers, attacked near here the armed forces of the Greek governor Lycias, who had forty thousand infantry, seven

thousand cavalry, as well as elephants. So sure was he of victory that a large number of slave dealers accompanied the forces of Lycias, to buy up what Jews were left after the battle! However, Judas Maccabaeus, by clever manoeuvring and desperate valour, routed and dispersed the entire host. The place was called NICOPOLIS in the 3rd century A.D.

Yalo.

A place 3 mls. E.N.E. of Latron, has been identified as the ancient AJALON, which also gave its name to the Valley of Ajalon, Josh. x. 12., where the miraculous prolongation of daylight occurred, to enable Joshua to complete the rout of the five kings. It is noted again in the days of Saul, I. Sam. xiv. 31., as the place where the Philistines were chased to. In II. Chron. xi. 10. we find that Rehoboam fortified it, but in II. Chron. xxviii. 18. it is recorded that during the reign of Ahaz the Philistines had recaptured the place.

Beit Nuba.

This village, 3 mls. N.E. of Latron, is thought to be the NEBO mentioned in Ezra ii. 29. and Neh. vii. 33. among the register lists of the returning exiles.

King Richard of England encamped here when making his vain effort to reach Jerusalem.

Beit Likia.

A village, 2½ mls. N.E. of Beit Nuba, is perhaps the ancient ELTEKEH, noted as part of the inheritance of the Danites. (Josh xix. 44.)

Eltekeh or Altaku was the site of a great battle in which the Assyrian king Sennacherib defeated the Egyptians who had come to help Hezekiah king of Judah. However, some think that the site of this battle is at Kh. Lezka, a place 3½ mls S.W. of Yebnah.

Beit Tul.

This is believed to be the ancient JETHLAH, 2 mls N.W. of Kuryet el Anab, noted in Josh xix. 42.

Jebia.

This place, 3 mls. N. of Kuryet el Anab, is believed to be the ancient GIBEATH mentioned in Josh. xviii. 28. with,

Kuryet el Anab

a town 3½ mls. W. by N. of Kolonieh, and anciently called KIRJATH (see Kolonia.) Medieval tradition also connects this place with the prophet Jeremiah. About 3 mls. W. are the ruins of a Crusading monastery.

Kefireh (or Katanneh.)

The ancient CHEPHIRAH, 1 ½ mls. N. of Kuryet el Anab noted in Josh. ix. 17, as one of the cities of the Gibeonites who tricked Joshua into a separate peace.

Beit Anan.

3 mls. N. of Kuryet el Anab, is possibly the ancient ELON-BETH HANAN mentioned in I. Kings iv. 9. in the list of towns supplying Solomon's monthly provision.

Kh. Beit Mizza.

A place, 3 mls. E. of Kuryet el Anab, and 1 ml. N. of Kolonieh, and called MOZAH in Josh. xviii. 26., where it is mentioned with Chephirah.

Soba

A village, 2 mls S.S.E. of Kuryet el Anab, and contains the remains of the Crusading fortress of Belmont, and there are many legends current among the natives relating to the Fenish or Philistines.

Kustel

This village, 1 ml. West of Kolonieh, is the site of an old Roman fortress.

Kolonieh.

This place 5 mls. W. by N. of Jerusalem, is believed by some to be the EMMAUS mentioned in Luke xxiv. 13., where the two disciples went on the Resurrection day. There is considerable difference of opinion as to where the Emmaus was, some considering that it is found in the Kuryet el Anab, and others believing that it is the Kh. el Khamaseh, a ruin 8 mls. S. W. of Jerusalem, which is the right distance, namely sixty stadia, required by the Gospel narrative. At any rate, wherever it was, Josephus the Jewish historian tells us that the Roman Emperor, after the destruction of Jerusalem, gave Emmaus, a village sixty stadia from Jerusalem, to eight hundred of his discharged soldiers, — an idea of post-war land settlement which is being copied by the Commonwealth Government.

Mahlah.

A village 3 mls. S.W. of Jerusalem, is probably the ancient MANAHATH mentioned among the genealogies in I. Chron. viii. 6.

Ain Karim.

This place, 4 mls. W. of Jerusalem and 2 mls. S. of Kolonieh, has been identified by some as the ancient BETH-CAR mentioned in I. Sam. vii. 11., when the Philistines received a crushing defeat in the days of Samuel. It is also the traditional birthplace of John the Baptist and where the incomparable Magnificat was first uttered. There is a spring near here called Ain Sitti Mariam or Virgin's Fount which is associated with the Virgin Mary. Luke i. 36—56.

Lifta.

A village 2½ mls. N. W. of Jerusalem, has been identified by some as the ancient NEPHTOAH, Josh. xv. 9. xviii. 15., whose waters by an aqueduct are supposed to have supplied the Temple in Jerusalem. Others have thought it was indentical with ELEPH, Josh. xviii. 28.

Shafat.

This place, 2½ mls. N. of Jerusalem, is by some believed to be the ancient NOB, the city of the priests where David came when he was fleeing from Saul. I Sam. xxi. 1. A spy saw him, which resulted in a massacre of the priests by Doeg the Edomite.

It is also mentioned in Isa. x. 32., as the limit of the advance of the king of Assyria when he was marching on Jerusalem.

Anata.

This, the ancient ANATHOTH, is 3 mls. N.E. of Jerusalem and is first mentioned in Josh. xxi. 18., as one of the cities of the Levites, and it always seems to have retained its priestly association, for it was the home of Abiathar the priest who plotted against Solomon. I. Kings ii. 26. In II. Sam. xxiii. 27. it is noted as the native place of one of David's bodyguard.

We also find that it was the residence of the prophet Jeremiah (Jer. i. 1.) The men of the place plotted against him, Jer. xi. 21-23. In chapter xxxii 7., the prophet is told to buy a field in Anathoth as an earnest that the Jews would return from the Captivity. The legal procedure, mentioned in verses 9-12, is deeply interesting and there are several examples of these documents in the British Museum. The agreement was written on a soft tablet of clay which was then baked : this was the "evidence sealed according to the law and custom." Round this again was put another coating of clay, and a summary of the agreement was written on the outside, and then it was baked again ; this was the "evidence of the purchase . . . . that which was open." The idea was that if any dispute should arise, the outer cover could be broken off leaving the original document open to view, with no possibility of its having been tampered with.

Almit.

This village, 4 mls. N. E. of Jerusalem, is variously called ALEMETH or ALMON, and by some it has been identified as BAHURIM. It is mentioned in the list of towns in I. Chron. vi. 60. and viii 36. Bahurim is noted in II. Sam. xvi. 5., as the native place of Shimei, who cursed David when he was down and out. When he found the tables were turned, he came and apologized, II. Sam. xix.18. We also find it was the place where David's spies hid in a well. II. Sam. xvii. 18.

Tell el Ful.

A hill, 3 mls. due N. of Jerusalem. By some it has been identified as the GIBEAH mentioned in Jud. xix. 12-16. The next chapter contains the extraordinary story of how the tribe of Benjamin was nearly wiped out, an incident that has been made use of by classical authors. Verse 16 mentions seven hundred first class marksmen, "lefthanded, everyone that could sling stones at an hairbreadth and not miss."

It was to Gibeah that Saul retired with his followers after he had been anointed king, but before he was publicly acknowledged, I. Sam. x. 26. Saul was also here when he summoned all Israel to go to the help of the men of Jabesh Gilead, I. Sam. xi. In I. Sam. xiii. 15., we find that Saul and his army were at Gibeah when raiding parties of the Philistines were ravaging the country. Saul was here also when he challenged his court to tell him where David was. I. Sam. xxii. 6. xxiii. 19. xxvi. 1.

It is also noted as the birthplace of Ittai one of David's bodyguard, II. Sam. xxiii. 29., and also the mother of King Abijah was born here, II. Chron. xiii. 2. In Isa. x. 29., it is mentioned in connection with the invasion of the king of Assyria.

Beit Hannina.

A village, 3½ mls. N. N. W. of Jerusalem, is the ancient ANANIAH, mentioned in Nehemiah xi. 32.

Hizmeh.

This place, 4 mls. N.N.E. of Jerusalem, is the ancient AZMAVETH, and is noted as the native place of some of David's men that "could use both the right hand and the left hand in hurling stones, and shooting arrows out of a bow." I. Chron. xii. 2-3. It is also mentioned as the home of some of the choral parties that took part in the dedication of the wall of Jerusalem when it was repaired in Nehemiah's time. Neh. xii. 28-29.

Kh. Hazzur.

1 ml. E. of Neby Samwil, is noted in I. Kings ix.15, as HAZOR, one of the places which Solomon built when he instituted the corvee in the kingdom. On the hill above the village are the ruins of an old church, stables etc. and other Crusading remains.

Kh. Adaseh.

This place. 2 mls. N.E. of Neby Samwil, is the ancient ADASA, where Judas Maccabaeus, with only about 3,000 men, fell upon the host of Lycias the Syrian Governor. The Syrian army was commanded by Nicanor, but he was completely defeated. He was slain and his army chased south to Tell Jazer. Nicanor's camp was at Beit el Foka. I. Macc. vii. 40.

Er Ram.

This place is 5 mls. due N. of Jerusalem and is first mentioned in Josh. xviii. 25. as RAMAH, and often afterwards called Ramah of Benjamin. In Jud. iv. 5., it is used to fix the place of residence of Deborah the prophetess who ruled Israel. This was evidently an important frontier city between the kingdoms of Israel and Judah, and in I. Kings xv. 17. we find Baasha king of Israel fortifying it so as to stop communications with Jerusalem. Asa king of Judah bachsheeshed the king of Damascus to attack Israel on the north. This created a diversion and so the king of Judah was able to dismantle the fortress, I. Kings xv. 21,22. II. Chron. xvi. 1-6. In Jer. xxxi. 15, we have it mentioned in the prophecy relating to the massacre of the babies at Bethlehem. Matt. ii. 17-18. It is also the place where Jeremiah was released after the capture of Jerusalem by Nebuchadnezzar. Jer. xl. 1. Near here are the ruins of an extensive Saracen khan, or rest house.

Jeba.

A village, 2 mls. E. by N. of Er Ram, is by some thought to be the site of Gibeah. (But see Tell el Ful.) It is called Geba in Josh. xxi. 17. It is noted in II. Sam. v. 25. as the place of one of David's victories over the Philistines.

Neby Samwil.

This place. 4½ mls. N.W. of Jerusalem, is supposed to be the burial place of the prophet Samuel, but this is a comparatively late tradition. The reputed tomb is in the mosque, which has been built over the ruins of an old crusading church. It is thought by some to be the MASPHA, mentioned as the place where Judas Maccabaeus and his followers resolved to capture Jerusalem. I. Macc. iii. 46. It is thought by others to be the MIZPEH (There are many places of this name in Palestine.) mentioned in Josh. xviii. 26. It was also the meeting place of the tribes when they decided to punish the Benjamites Jud. xx. 1-3.

It was the government headquarters during the time that Samuel was judging Israel, I. Sam vii. 5,6 etc. x. 17. This was also one of the places which Asa king of Judah built with the material he got from Ramah, I. Kings, xv. 22. (See Er Ram.)

It was the place where Gedaliah the governor of the Jews met them after the sack of Jerusalem by Nebuchadnezzar. II. Kings xxv. 23. Gedaliah was afterwards murdered there, v. 25. (Jer. xl. 6. etc.) Mizpah is again mentioned in Neh. iii. 7, 15, 19. in connection with the repairing the walls of Jerusalem.

El Jib.

This place, 1 ml. N. of Neby Samwil, is considered to be the GIBEON which comes into prominence during Joshua's conquest of the land. The inhabitants, by the trick of pretending they came from a distance, got the Israelites to sign a peace treaty with them, Josh. ix. 3 etc. The fraud was soon discovered but the scrap of paper was respected. The other towns then made war on the Gibeonites, who appealed for immediate help to Joshua. Josh. x. 6. He, by forced marches, relieved the place and smashed up the confederacy, pursuing them to Beit Ur el Tahta. In II. Sam. ii. 13, we read of how two opposing teams of twelve men each from the armies of Saul and David met at the pool of Gibeon. The "play" ended in a pitched battle. The brother of David's Commander-in-chief was killed, which eventually led to the murder of Abner, Saul's Commander-in-chief (a case of the blood revenge, which has been the curse of the country from the earliest times.) In II. Sam. xx. 8. Gibeon is noted as the place where Joab, who had been retired from his post as Commander-in-chief, murdered his successor.

This also was the chief religious centre before the Temple was built, and where Solomon had his wonderful dream. I. Kings. iii. 4,5. In Jer. xli. 12,16, we get the tale of the rebellion during which the governor was slain, and how all the people cleared out of Gibeon.

Jedireh.

2 mls. N.N.E. of Neby Samwil, is the village anciently called GEDERAH, noted in I. Chron. xii. 4, as the native place of the captain of David's bodyguard.

Ra-fat.

A village 1 ml. N. of Jedireh, is believed to be the ancient IR-PEEL, mentioned in Josh. xviii. 27., as one of the cities allotted to Benjamin.

Atara.

A ruin 2 mls. S. of Bireh, believed by some to be the ancient ATTAROTH ADDAR, but which place is more probably the village Kh. ed Darieh (which see.)

Tell el Nasheh.

A village 1½ mls. S. of Bireh, which is by some thought to be ancient MIZPAH, (but see Neby Samwil).

Kh. Suweikeh.

A village ½ ml. W. of Tell el Nasheh, and identified as the ancient SECHU, where was a great well, I. Sam. xix. 22. Saul came here when he was looking for David to murder him.

Bireh.

An important place on the main road to Shechem (Nablous.) and 8½ mls. due N. of Jerusalem. It is the ancient BEEROTH, and is first noted as one of the cities of the Gibeonites, in Josh. IX. 17, (see el Jib). It was also the native place of the two men who murdered Ish-bosheth, Saul's son thinking to please David ; however he hanged them at Hebron, II. Sam. iv. Joab's armour-bearer also belonged to this place. II. Sam. xxiii. 37.

Under the name BEREA, this is probably the place mentioned in I. Macc. ix. 4. where the host of the Syrians were encamped before the great battle in which Judas Maccabaeus was slain.

There is a tradition that this was the place where the parents of Jesus first discovered His absence from the party, when returning from Jerusalem to Nazareth. Luke ii. 43,44.

Ram Allah.

This village 1 ml. W. of Bireh, has been identified by some RAMATHAIM-ZOPHIM, the birth-place of the prophet Samuel, I. Sam. i. 1.; it is called Ramah in verse 19 of the same chapter, and is always subsequently alluded to under that name. It is probably not the same as the Ramah (er Ram, which see,) 5 mls. N. of Jerusalem. Samuel's home was here, for we read that he returned to Ramah after each yearly assize circuit, which he held in other places. I. Sam. vii. 16,17.

The elders of Israel came here to Samuel to ask him to anoint a king over them, as his sons were taking bachshish, and otherwise were unsuitable for a position of authorty I. Sam. viii. 3.4,5. Ram Allah means hill of God, and this is probably the place referred to under that phrase in I. Sam. x. 5. when Samuel gave Saul proofs of his divine ordination—though Col. Conder identifies this with the town of Geba, 1½ mls E. of Er Ram. The place is mentioned many times in the life history of Samuel, I. Sam. xv. 34., xvi. 13., xix. 18., xx. 1., xxv. 1., and also we read that Samuel was buried here.

Beitunia.

A village 3 mls. S. W. of Bireh, anciently called BAIṪ-HOMMER.

Beit Ur el Foka.

This has always been a most important place, as, with Beit Ur el Tahta, they commanded the main pass from the coast plain around Jaffa to the Highlands to the north of Jerusalem. It is 5 mls. N. E. of Neby Samwil, 6. mls. W.S.W. of Bireh and was anciently called BETH HORON THE UPPER. It is first mentioned in Josh. x. 10, 11. in the account of the rout by Joshua of the confederacy of the five kings. They were chased to Azekah and Makkedah and a tremendous hailstorm contributed to their defeat, We read also that daylight was miraculously prolonged to enable the pursuing Israelites to complete their victory. It is next noted in Josh. xvi. 5 as the boundary of the tribe of Ephraim, and in chap. xxi. 21, as one of the cities of the Levites. In I. Sam. xiii. 18. we find it was the route by which one of three raiding parties of Philistines entered Judea ; in I. Chron. vii. 24. we read that it was a lady who built the place, which was rebuilt by Solomon, II. Chron. viii. 5. In II. Chron. xxv. 6. is the extraordinary story of the king of Judah hiring 100,000 soldiers from the king of Israel to help him against the Edomites. A prophet advised him to send them away. They were naturally wild about this and started looting, and Beth Horon was one of the places that suffered, (verse 13).

The Egyptian king Shishak also records that he captured Beth Horon.

This place was also the scene of the second battle in the campaign by which Judas Maccabaeus liberated the country. I. Macc. iii. 24. Although a highway, the Beth Horon valley seems to have been a death-trap for an army. To give one instance only : in A. D. 66 the Romans under Cestius Gallus, advanced up the valley and even got as far as Jerusalem, but were driven back by the Jews as far as Antipatris and suffered heavy losses.

Kh. Ilasa.

½ ml. N.W. of Beit Ur el Foka, is thought to be the ELEASA mentioned in I. Macc, ix. 5. It was the place where Judas Maccabaeus was encamped with 3.000 men. The enemy had 20,000 infantry,and 2,000 cavalry. All but eight hundred of Judas' men got the wind up and went home. Judas himself attacked the enemy's right wing and pressed them back, but the left wing swung round and took him in the rear After a desperate fight Judas was slain, and they buried him at Modin. (which see.)

Beit Ur et Tahta.

This is BETH HORON the LOWER 2 mls. W.N.W. of Beit Ur el Foka, with which it is intimately connected in history. It is first noted in Josh. xvi 3., when working out the boundaries of the tribe of Joseph, and also in chap. xviii. 13,14. It is also mentioned as one of the cities that Solomon built, I. Kings ix. 17. II. Chron. viii. 5. The meaning is probably that he fortified it, and made it a garrison town. It is also mentioned many times in the wars of the Maccabees.

Kh. ed Darieh.

Probably the ancient ATTAROTH-ADDAR, 1 ml. W.S.W. of Beit Ur et Tahta, and is mentioned when defining the boundaries of the tribes. Josh. xvi. 2,5. xviii.13.

Beit Sira.

2½ mls. W.S.W. of Beit Ur et Tahta is probably the UZZEN-SHERAH mentioned in I. Chron. vii. 24. in connection with the two Beth-horons.

Selbit.

A place 3½ mls. S.W. of Beit Sira, and 2½ mls. N. of Latron is perhaps the ancient SHAALABIM, noted in Josh. xix. 42. also Jud. i. 35. In I. Kings iv. 9. we find it was one of the towns that had to help with the monthly provision for Solomon's household.

Bezkah.

A ruin 4 mls. W. of Beit Sira and 3½ mls. N. of Latron is perhaps the ancient BEZEK, mentioned in Jud. I. 4,5. when Joshua caught the king of Bezek and slew 10,000 of his army.

El Burj.

A village 2 mls. N. W. of Beit Sira, is possibly the site of King Richard's crusading castle of CHATEAU d'ARNAULD.

Midieh.

A place on the north side of the Wady Malakeh, and 6 mls. E. by S. of Ludd. is probably the ancient MODIN, the native place of the Maccabaean family. Antiochus IV king of Syria, began to persecute and insult the Jews and attempted to exterminate their religion. He ordered a massacre of the Jews and sacrificed a sow on the altar of burnt offerings in the Temple. This was too much for an old man named Mattathias, who lived at Modin. The king's commissioner was sent there to see that the people sacrificed to Jupiter, and he attempted to bachshish

Mattathias to submit, as he was a man of influence and probably his example would have been widely followed. Mattathias scornfully refused, and slew the king's commissioner and also an apostate Jew who came forward to offer incense. Mattathias and his five sons, the famous Maccabees, took to the mountains, and then began that long guerilla war, which ended in the liberation of the Jews.

Ain Arik.

A village 2 mls. N. E. of Beit Ur el Foka, is the ancient ARCHI, noted in Josh. xvi. 2., as on the boundary of the tribe of Joseph. It was also the home of David's trusty friend Hushai, who kept him informed of the doings of Absalom during the rebellion. II. Sam. xv. 32. xvi. 16. xvii. 5,14.

Belain.

2½ mls. N. of Beit Ur et Tahta is thought to be the BAALATH mentioned in Josh. xix. 44. and also in I. Kings ix. 18. as one of the cities that Solomon built. II. Chron. viii. 6.

Kibbiah.

A village 3 mls. N. of Midieh is the ancient GIBBETHON. noted in Josh. xix. 44. xxi. 23. in defining the boundaries of the tribes. This was also the place which Nadab king of Israel was besieging when he was murdered by Baasha, who succeeded to the throne. I. Kings xv. 27. Gibbethon was again besieged by the Israelites when Baasha's son was murdered. I. Kings xvi. 10,15,17.

Beit Ello.

A village 8 mls. N.W. of Bireh is possibly the ELON mentioned in Josh. xix. 43.

Tibneh.

A village 9½ mls. N. by W. of Bireh is called THIMNATHAH in Josh. xix. 43. and TIMNAH in II. Chron. xxviii. 18. in the accounts of the Philistine raids into Judea. It is called THAMNATHA in I. Macc. ix. 50. in the account of its fortification by Bacchides the Syrian general, for the purpose of harassing the Jews.

Beit Rima.

This place 2 mls. N. of Tibneh is by some identified with RAMATHAIM. (see Ram Allah.) Possibly it is also the ARIMATHEA, the native place of Joseph the Councillor, who gave the body of our Lord burial in his own tomb. Matt. xxvii. 57. Mark xv. 43. Luke xxiii. 51. John xix. 38.

JERUSALEM TO THE JORDAN VALLEY.

Kefr et Tor.

This village on the Mount of Olives, ½ ml. E. of Jerusalem, is thought to be the BETHPHAGE from where Jesus sent his two disciples to bring him the colt for his triumphal entry into Jerusalem. Matt. xxi. 1.-10. Mark xi. 1. Luke xix. 29.

Azeriyeh.

1 ml. E. of Jerusalem, on the Jericho road, is the village of BETHANY, mentioned many times in the gospel narratives. It was here that the woman anointed the feet of our Lord in the house of Simon the Leper, Matt. xxvi. 6. Mark xiv. 3. This place was also the home of Lazarus and Martha and Mary, where our Lord so often went to refresh Himself. This raising of Lazarus from the dead, John. ix. was the act which made the Jews definitely decide on our Lord's death.

Abu Dis.

A village ¾ ml. S. of Bethany. The inhabitants used to be the recognized highwaymen for this road. Now they are the accredited guardians. Quite possibly they were the originals of the thieves referred to in the parable of the Good Samaritan. Luke x. 30.

Ain Haud, or Hod.

A village 2½ mls. due E. of Jerusalem, is believed to be the EN SHEMESH mentioned in Josh. xv. 7. xviii. 17. when defining the boundaries of the tribes. The name means "Spring of the Cistern," and according to Christian tradition, is called the Apostles Fountain. Anyhow our Lord and His disciples must often have passed here and refreshed themselves, as it is the last watering-place before the Jordan Valley is reached.

Thoghret ed Debr.

This village 4½ mls. N.E. of Ain Hod, and 5 mls. E. of Anata, is thought to be the DEBIR noted in Josh. xv. 7. The name in Arabic means "pass of the rear."

T'alat ed Dumm.

¼ ml. N. E. of Thoghret ed Debr is the ancient ADUMMIM noted in Josh. xv. 9. xviii. 17. with the foregoing when defining the boundaries of the tribes. Near here is the old Crusading fortress of Chastel Rouge.

Hajr el Asbah.

A landmark on a cliff 6 mls. S.E. of T'alat ed Dum. Thought by some to be the STONE OF BOHAN mentioned with Debir and Adummit, (which see).

The Cities of the Plain.

What are commonly known as the "cities of the plain," namely, Sodom, Gomorrah, Admah, Zeboim, and Zoar, first come into prominence in Gen. xiv. where there is the account of the raid by the four kings from Mesopotamia into the Jordan Valley. Abraham's nephew Lot was captured, but afterwards rescued by his uncle. The "plain" probably refers to the valley of the Jordan, but there is no general agreement as to the identification.

To commence with Admah, Col. Conder thinks it may be the same as the city ADAM noted in Josh. iii. 16. Zeboim means "hyenas" which word in Arabic is "dub'a," and in the cliffs just above Jericho is a spot called Shakh ed Duba'a which means "lair of the hyena." This may be a survival of the locality of ZEBOIM. Zoar or Bela, has been identified as Tel Shaghur, a place 7½ mls. E. of the Jordan fords, and 13 mls. E. by S. of Jericho. All these identifications are merely surmises put forward as possibilities by various people. There remains the question of Sodom and Gomorrah, the two places specially mentioned as having been destroyed by fire Gen. xix. 24. and as these were totally destroyed and we never read of them having been inhabited later, it is perhaps useless to expect to find remains. One traveller found remains near Tubk Amriyeh, a place two miles from the shore of the Dead Sea and 5 mls. due East of Mar Saba, on the north side of the Brook Kidron. This name is quite possibly a corruption of Gomorrah. There is a mountain on the S.W. corner of the Dead Sea called Jebel Usdum, which is believed to be a survival of the name Sodom. However authorities are so at variance that one can only say that it is pretty well agreed that the sites of these cities are *not* beneath the waters of the Dead Sea as used to be supposed, as there is no evidence, Biblical or geological, to indicate that the level of the Sea has altered to any great extent within historical times.

Sodom and Gomorrah are mentioned amongst the genealogical table in Gen. x. 19. . In Gen. xiii. 10. we find that the district of Sodom and Gomorrah was where Lot decided to settle when he parted from his uncle Abraham, who then went to Hebron. In the next chapter there is the account of the raid by the Mesopotamian kings, and the dramatic story of the rescue of Lot by Abraham and his retainers. In chap. xviii 16 etc, is the account of Abraham's pleading with God to save the cities. However their wickedness had gone too far ; the use of the city's name at the present day is sufficient indication of the need of their destruction. They are constantly alluded to in Scripture as a type of God's judgment on the unrepentant.

Ain Hajlah.

A place 3½ mls. S.E. of Jericho and is called BETH-HOGLAH in Josh. xv. 6. xviii. 19, 21. when defining the

boundaries of the tribes. There is a monastery near here dedicated to St. John the Baptist.

Bir Jiljulieh.

In the Wady Kelt, nearly 2 mls. E.S.E. of Jericho, is the ancient GILGAL, where the Israelites encamped after they had crossed the Jordan. Deut. xi. 30. In Josh iv.19,20 we find that the twelve memorial stones were set up here that had been taken out of the river bed during the crossing. The first Passover Feast held by the Israelites in the Promised Land was eaten here, Josh v. 10. It was here also that the messengers of the Gibeonites found Joshua and persuaded him to sign a peace treaty, Josh. ix. 6. and later on these same people sent an urgent request for help, Josh. x. 6. for Joshua seems to have made it his Headquarters and Main Supply Depot during his conquest of the land. It is next mentioned in Jud. iii. 19. in the account of how Ehud, a left-handed man, assassinated Eglon king of Moab, who was oppressing Israel. In I. Sam. vii. 16., it is noted as one of the places where Samuel held his yearly assize courts. Gilgal was also a meeting place of Saul and Samuel when the latter was initiating the former into the kingdom. It was also Saul's headquarters when his followers began to desert him, owing to the Philistine army that was encamped at Mukmas (which see) I. Sam. xiii. This was also the place where the tribes welcomed king David back after Absalom's rebellion and death, II. Sam. xix. 15. In Neh. xii. 29. it is mentioned as the native place of some of the singers who formed the choir at the dedication of the walls of Jerusalem.

The Crossing of the Jordan.

It was somewhere opposite Jericho Gilgal that the miraculous crossing of the Jordan occurred when the Israelites entered the Promised Land dry-shod, Josh. iii. 16. The city Adam mentioned in this verse is thought to be the same as ed Damieh, a place 20 mls. north, and on the east bank of the Jordan. It is interesting to note that in the 12th century it is recorded that the Jordan was dry for several hours owing to a landslip at this very place blocking up the channel.

Here also is the traditional site of the Baptism of our Lord according to the Greek Church, though the Latins have a site higher up the river. Pilgrims from all parts of Europe come here by the thousand to bathe.

Eriha.

4½ mls from the Jordan and 6 mls. from Dead Sea, has had a chequered history. It was anciently called JERICHO, and whose site was probably actually at the place called Ain es Sultan, 1 ml. N.W. of the present village. It is first noted in

Num. xxii. 1. when the children of Israel were encamped on the plain on the east of Jordan, and when a census was taken Num. xxvi. 3,63. It was here that the spies came from Joshua to get information, and were protected by Rahab. Josh. ii. 1,3, etc.

When the Israelitish army had crossed the Jordan they at once invested Jericho, as that had to be taken before they could proceed with the conquest of the land. Josh. vi. 1. The remainder of the chapter records the solemn six days procession of the people round Jericho, and the miraculous reduction of the fortifications. Joshua then put a curse on whoever should rebuild it. Josh. vi, 26. It is next mentioned in II. Sam. x.5. as the place where David's embassy stopped after they had been grossly insulted by the king of the Ammonites. In I. Kings xvi. 34. is the account of how an apostate Israelite rebuilt Jericho. His eldest and youngest sons died according to Joshua's curse. The deaths may have been due to accidents, but more probably they were "foundation sacrifices," a practice which was common amongst many pagan nations.

In II. Kings ii. 4. it is mentioned as a place where there was a school for the sons of the prophets, and later on it is narrated how the prophet Elisha turned the brackish spring into good water, which miracle doubtless gives it the name by which the spring is known to tradition, namely, Elisha's fountain.

In II. Kings xxv. 5. Jer. xxxix. 5. we find Jericho was the place where Zedekiah the last king of Judah was captured by Nebuchadnezzar when he was fleeing after the cupture of Jerusalem.

In II. Chron. xxviii. 15. Jericho is mentioned as the place where the captives and prisoners of war were released and sent home ; — a gleam of sunshine, in a sickening civil war.

Jericho was fortified by the Syrian general Bacchides, during the wars for the liberation of the Jews under the Maccabees. Later on when Palestine was under the sway of Rome, Antony gave Jericho and its neighbourhood as bachshish to Cleopatra, who afterwards farmed its revenues to Herod the Great. He enlarged the city and built baths and an amphitheatre and a hippodrome : this was also where he died.

This place was also the scene of many of our Lord's miracles, Matt. xx. 29. Mark x. 46. Luke xviii. 35. xix. 1, 5. It is probable that Zacchaeus who entertained our Lord was the chief taxgatherer for the Roman Government.

The Emperor Justinian built a church here, and under the Arabs Jericho was a fairly important place. The Crusaders assigned the revenues of this district for the upkeep of the Church of the Holy Sepulchre in Jerusalem, and later to support a Convent at Bethany.

Excavations of the ancient site have revealed massive walls in which older materials have been used, and inside these are the remains of the walls of the Canaanite city taken by Joshua.

The site of the Old Testament Jericho is in the vicinity of the Ain es Sultan, but the Herodian and New Testament Jericho lay to the South of this.

Beit Jubr.

A place 1½ mls. W. of the modern Jericho is probably the site of a fort which Herod built to command the pass and protect Jericho. He named it Kypros after his mother, and the modern name is probably a corruption of this.

Jebel Kuruntul.

Overlooking the Ain es Sultan on the west is the lofty precipice known to the Crusaders as Mt. QUARANTANIA, which they identified as the scene of our Lord's temptation. Matt. iv. 1. Mark i. 12,13. Luke iv. 1.

Wady Kelt.

This is identified as the VALLEY of ACHOR, where the death sentence was carried out on Achan for looting after the capture of Jericho. Josh vii. 25,26. the death by stoning was only practicable here, as at the camp at Gilgal there were few or no stones to be got. Some believe that this is the BROOK CHERITH, where Elijah fled from king Ahab during the three years drought, I. Kings xvii. 3.

Osh el Ghurab.

This conspicuous cone 3 mls. N. of Jericho, is believed to be the ROCK OREB, where Gideon slew the Midianite prince, Jud. vii. 25. It was also identified by the Crusaders as the "exceeding high mountain" where the Devil showed our Lord all the kingdoms of the world, Matt. iv. 8. The fact that the summit was actually below sea level, did not worry people who were looking for sites and intended to have them.

The modern Arabic name means Raven's Nest.

Ain ed Duk.

This place 2 mls. W. of Osh el Ghurab and 4 mls. N. W. of Jericho had been identified as DOCUS, where Simon Maccabaeus and his two sons were treacherously murdered by his son-in-law, Ptolemy. I. Macc. xvi. 15,16. Josephus calls the place DAGON. There are the ruins of a Templars castle near.

Kh. es Sumrah.

A ruin 4½ mls. N. N. E. of Osh el Ghurab, is believed to be the ZEMARAIM, mentioned as one of the cities of Benjamin, Josh. xviii. 22. It may also be the Mt. ZEMARAIM where Abijah king of Judah, made his speech just before the battle with the Israelites, in which half a million of the latter were slain, II. Chron. xiii. 4.

Kh. el Aujeh et Tahtani.

6 mls. due North of Jericho is a ruin which may be the Jericho NAARAH mentioned in Josh xvi. 7. and I. Chron vii. 28.

Mukmas.

This place 3½ mls. N. E. of Er Ram, is the ancient MICKMASH. It first comes into notice as the place where the Philistines were encamped, when Jonathan and his A. D. C. went on a cutting-out expedition, I. Sam. xiii. 23. xiv. 4, 5, 6, etc. The following is abridged from Col. Conder's description. "The site of the Philistine camp at Mickmash, which Jonathan and his armour-bearer attacked, is very minutely described by Josephus. It was, he says, a precipice with three tops, ending in a sharp tongue, and protected by surrounding cliffs. Exactly such a natural fortress exists immediately east of the village of Michmash, and is still called "the fort" by the peasantry... Opposite this fortress on the sonth, there is a crag of equal height and seemingly impassable thus the description of the Old Testament is fully borne out--"a sharp rock on one side, and a sharp rock on the other"... The northern cliff was named Bozez, or "shining," and the true explanation of this name only presents itself on the spot. The great valley runs due east, and thus the southern cliff is almost entirely in shade during the day. The contrast is surprising and picturesque, between the dark colour of the south side, and the ruddy tints of the northern cliffs crowned with the gleaming white of the chalky strata. The picture is unchanged since the days when Jonathan looked over to the white camping ground of the Philistines..."

It is also mentioned in Isa. x. 28. as the place where the king of Assyria, discarded his wheeled transport when he was marching on Jerusalem.

Kh. Haiyan.

A place 2 mls. N. N. W. of Mukmas, and 3 mls. E. of Bireh, and adjoining the south side of the village of Deir Diwan, is called in Gen. xii. 8. xiii. 3. HAI, and was where Abraham lived before and after his journey into Egypt. It next comes into notice in Josh vii. 2. viii. 1. etc. where it is called AI. After the capture of Jericho, Joshua had to see his flank clear, and Ai commanded the pass to the northern table-land of

Judea. The two companies which Joshua, first sent were repulsed, and had thirty six casualties : possibly they were over confident having had such an easy victory at Jericho and also there had been looting (see Wady Kelt) not realizing :

The valour from virtue that sunders,
Is reft of its nobler part,
And Lancelot's arm may work wonders,
But braver is Galahad's heart. A. L. G.

Joshua then went up with his whole force and with a clever ambush completely strafed the city. The place is called AIATH in Isa. x. 28. in the account of the king of Assyria's march against Jerusalem.

Beitin.

This town 2 mls. N. E. of Bireh and 2 mls. N. W. of Ai is the ancient LUZ, which name Jacob who had his famous vision there changed to BETH-EL, which means house of God. Gen. xxviii. 19. It was between this town and Ai, that Joshua posted the ambush which resulted in the capture of the latter place, Josh viii. 9.

Jud. i, 23., etc. tells how the tribe of Joseph caught a prisoner outside Bethel, who on promise of his life being spared, showed them the entrance to the city.

It was near here that Deborah the prophetess dwelt, who ruled Israel for some years. Jud. iv. 4, 5. Samuel also held yearly assizes here I. Sam. vii. 16. I. Sam. xxx. 27. records that David sent a present of his spoils to the elders of the town.

After the civil war in Rehoboam's reign, and the kingdom was split, Jeroboam the king of Israel set up a golden calf at Bethel to try to prevent the people going to the temple at Jerusalem. He got the idea probably from the Apis bull worship, which he must have been conversant with in Egypt where he had spent some years. I. Kings xii. 32. 33. xii. 2. A prophet of Judah came and pronounced a curse against the altar. Jeroboam who attempted to seize him had his hand paralysed, I. Kings. xiii. 4., and the rest of the chapter records the fate of the prophet who was disobedient. Elijah and Elisha stopped here on their last journey together, and Elisha was warned of his impending loss, II. Kings ii. 3. It was here also that Elijah's translation to heaven was ridiculed by the children. II. Kings. xvii. 28., contains the record of an Israelitish priest, being placed there to teach the deportees the worship of the "god of the land." Later on Bethel evidently came under the rule of the kings of Judah, one of whom, Josiah by name, destroyed the idolatrous altar in Bethel, II. Kings xxiii. 4, 15. The place is also frequently mentioned by the prophets. The modern name is probably a corruption of BETH AVEN a name given to the wilderness to the eastward,

Josh. xviii. 12. In Amos v. 6. there is a play on the words, "Gilgal (freedom) shall go into captivity, and Beth-el (house of God) shall come to Naught (Aven).

During the wars of the Maccabees it was fortified by Bacchides the Syrian general I. Macc. ix. 50 but it disappears from history after its capture by the Roman Emperor Vespasian.

Rummon.

This place 3½ mls. E. of Beitin, is the ROCK RIMMON, mentioned in Jud. xx. 45. where the Benjamites fled during the civil war brought about by their bestial behaviour.

Taiyibeh.

A place 4 mls. N. E. of Beitin and 1½ mls. N. of Rummon, is called OPHRAH in Josh. xviii. 23. in defining the tribal towns of Benjamin. In I. Sam. xiii. 17 it is noted as the objective of one band of Philistine raiders. It was also one of the cities taken by king Abijah from Jeroboam, II. Chron. xiii. 19.

Under the name APHEREMA it is noted in I. Macc. xi. 34. as one of the places which were given to the high priest Jonathan by king Demetrius. In the New Testament it is called EPHRAIM and was where our Lord retired with his disciples, when the authorities were plotting to put him to death, after Lazarus was raised. John xi. 54.

Kefr Ana.

3 mls. N. of Beitin is a village which some think may be the CEPHAR-HAMMONAI which was one of the cities of the Benjamites Josh. xviii. 24.

Surdah.

A village 2½ mls. N. of Bireh is thought to be the ZEREDA, I. KINGS. xi. 26., noted as the birthplace of Jeroboam who comes into prominence as the officer in charge of the Ephraimite Labour Corps, where he did good work for Solomon. but afterwards rebelled against Rehoboam his successor, and was made the first king of the seceding tribes of Israel.

Jufna.

This place 4 mls. N. of Bireh, is thought to be the OPHNI mentioned in Josh. xviii. 24. It was an important strategical point in early days, and is called GOPHNA by Josephus. Judas Maccabaeus retired here after his defeat by Antiochus Epiphanes.

It was occupied by Vespasian when he was blockading Judea, and also by Titus when he was concentrating his forces for his attack on Jerusalem. The 15th division were placed here, and before the final advance, were joined by the 12th division from Caesarea.

Bir Ez Zeit.

A place 1 ml. N. W. of Jufna is the Mt. AZOTUS famous as the place where Judas Maccabaeus met his death. (see Kh, Ilasa).

Tell Azur.

4½ mls. N. E. of Beitin, is the BAAL HAZOR mentioned in II. Sam. xiii. 23 where Absalom gave a dinner party, and made his brother drunk and then had him murdered, in revenge for dishonouring his sister.

Jiljilia.

This village 4½ mls. N. of Jufna is one of the many places anciently called GILGAL. It is one of the places visited by Elijah and Elisha on their last journey together. II. Kings. ii. 1. and was later the scene of a miracle by Elisha when some poisonous herbs, had been cooked by mistake, for the students at the college there. Elisha miraculously provided an antidote. II. Kings iv. 38.

Sinjil.

A village 2 mls. E. of Jiljilia on the main north road, is one of the few name relics of Crusading times, for it is the native corruption of the name St. Giles. It was here that Raymond had his camp when advancing on Jerusalem.

Turmus Aya

1 ml. E. of Sinjil. is the place called THORMASIA in the Jewish Talmud.

Seilun.

This place 2 mls. N.E. of Sinjil is the ancient SHILOH, which is first mentioned as the place where the sanctuary was erected, and where the land was divided by lot amongst the tribes, Josh. xviii. 1-10. In Jud. xxi. 19-25., is the extraordinary story of how the nearly exterminated tribe of Benjamin, was provided with wives. The concluding sentence of the chapter, is a scathing comment on the whole sordid business. "Every man did that which was right in his own eyes."

In I. Sam. i. is the story of the birth of the boy Samuel, and his dedication for the work in the sanctuary at Shiloh. In I. Sam. iv. is the account of how during a Philistine raid into Israel, the two priests who carried the Ark were slain, and Eli their father on receipt of the news fell and broke his neck at Shiloh. This place was also the residence of the prophet Ahijah, who was consulted by the Queen of Jeroboam, incognito as she thought, as to whether her son would recover. I. Kings. xiv. 1-6.

El Lubban.

The ancient LEBONAH, 3 mls. N. by W. of Sinjil, mention- in Jud. xx 19, when defining the position of Shiloh. (which see).

Yasuf.

Is thought to be the ancient EN TAPPUAH, 3 mls. N. of Lubban and mentioned in Josh. xvii. 7. when defining the boundary between Ephraim and Manasseh.

Kefr Haris

A village 6 mls. N.W. of Lubban, is by a strong tradition, the TIMNATH HERES of Jud. ii.9. and the TIMNATH SERAH of Josh. xix. 50. If this tradition is true it is the burial place of Joshua.

Kuzah.

A place 5 mls. N. of Lubban, is thought by some to be the ancient CHUSI, mentioned in the Apocrypha (Judith vii. 18. as one of the places where the children of Esau helped the Syrians, who were besieging the Jews at Bethulia, by stopping their water supply.

El Ormeh.

This place 7 mls. N.N.E. of Lubban is perhaps ARUMAH, mentioned in Jud. ix. 41. as the home of Abimelech, one of the many adventurers, who became a leader in Israel, by murdering all other claimants.

Akrabeh.

7 mls. N.E. of Lubban is believed to be the EKREBEL mentioned with Chusi in Judith vii. 18.

Yanun.

A place 1½ mls. N.E. of Akrabeh, is JANOHAH of Josh. xvi. 6. named in defining the boundaries of the tribes.

Awertah.

This place 2½ mls. N.E. of Kuzah is by some thought to be the place, where Eleazer the son of Aaron was buried, Josh. xxiv. 33. The supposed tombs of Eleazar, Phinehas, and Ithamar, are shown to visitors.

Kh. Tafsah.

A place 5 mls. W.N.W. of Kuzah, is thought by some to be the ancient TIPHSAH, noted in II. Kings xv. 16. as being taken by Menahem, who usurped the throne of Israel by murdering his predecessor, and the atrocities he committed.

Ferata.

6 mls. W.S.W. of Nablous. is the village which is thought to be the OPHRAH, noted in Jud. vi.11. as the native place of Gideon. It was here also that Abimelech his son, murdered all his half brothers, except Jotham who escaped, (see Jebel et Tor) Jud. ix. 5.

Tana.

The ancient TAANATH-SHILOH, 7 mls. E.S.E. of Nablous and mentioned in Josh. xvi. 6.

Salim.

A village 4 mls. E. of Nablous. is believed to be the place of that name. mentioned in John iii. 23, near to which John the Baptist was baptizing. It may also be the SHALEM of Gen. xxxiii. 18.

Juleijil.

3 mls. S.E. of Nablous, is one of the many ancient GILGALS, and is thought to be the one mentioned in Deut. xi. 30. and may also be that mentioned in II. Kings ii. 1. when Elijah and Elisha were taking their last journey together.

Askar.

A village 1 ml. E. of Nablous, is the SYCHAR mentioned in John iv. 5. Near here is the well which is known as Jacob's well, and is very probably authentic. Gen. xxxiii. 19. About 600 yards north of this Joseph's Tomb, which also is probably a genuine site, as it is venerated by all religious communities. Gen. l. 25,26. Josh. xxiv. 32,33.

Jebel Eslamiyeh and Jebel et Tor.

These two mountains, 1 ml. N. and S. of Nablous respectively, are known in Scripture as Mounts EBAL and GERIZIM, and first mentioned by Moses in Deut. xi. 29. in giving instruction to the Israelites before they entered Canaan. Deut. xxvii. 4,12,13. and Josh. viii. 33. records the solemn ratification of the agreement by the people to keep the law, when half of them were put upon each mountain to make the responses to the reading of the law. It was from Gerizim that Jotham delivered his bitingly sarcastic fable to the Shechemites, after they had murdered all his sixty eight brothers.

On the summit of Gerizim are the remains of the fortress built by Justinian. Near the west wall of this are some remains which are probably the only remnants of the old Samaritan Temple. (see Shechem).

Nablous.

This, the ancient SHECHEM was one of the most important cities of Palestine. It is first mentioned among the journeyings of Abraham as SICHEM, Gen. xii. 6. Gen. xxxiv. records how Jacob's daughter Dinah got into trouble in Shechem, and the terrible revenge which her brothers took. It is next mentioned in Gen. xxxvii. 12,14. as the place where the sons of Jacob were pasturing their flocks when Joseph was sent by Jacob their father to find out whether all was well, as he remembered the dirty trick they had played on the Shechemites, and doubtless feared "reprisals." It was appointed by the Israelites as one of the "cities of Refuge" where a man who had committed manslaughter might flee, and so escape the blood-revenge of the dead man's relatives, Josh. xx. 7. This was also the place where Joshua gave his valedictory address to the children of Israel before his death, Josh. xxiv. It was also here that Abimelech hatched the plot to murder all Jotham's brothers (see Jebel et Tor). Jud. ix. 1. Shechem was also the place where king Rehoboam the son of Solomon met the elders of Israel when he succeeded to the throne; by his mad folly he alienated the northern tribes who made Jeroboam their king, and Rehoboam had to flee to Jerusalem. Jeroboam then fortified Shechem. I. Kings xii. 1,25. II. Chron. x.1.

Later it became the headquarters of the Samaritans, about whose origin there is much controversy. When the northern kingdom of Israel was destroyed by Assyria, II. Kings. xvii. 17., then the principal inhabitants were deported to Assyria, and colonists from Babylon were settled in their places, exactly in the same way that Germany did in Belgium and Russia. Soon there grew up a mongrel race, who, owing to a plague of lions, requested to have sent to them an Israelitish priest "to teach them the manner of the God of the land," II. Kings xvii. 27. However they kept to their own idolatries as well, so the revolting heathen rites were combined with the worship of Jehovah. When the Jews returned to Jerusalem under Nehemiah and rebuilt the Temple, the Samaritans wished to help, but the orthodox Jewish party would have none of it, Neh. ii. 20. in fact Nehemiah chased the grand son of the high priest out of it, for having married a foreign woman, and thus began that bitter feud between the Jews and Samaritians, which is frequently referred to in the Apochrypha and the Gospels, and has lasted to the present day. The Samaritan community only number a little over one hundred now, and live near Mt. Gerizim. They possess a copy of the Mosaic books, and their chief feast is the feast of the Passover.

In Roman times the place was called NEAPOLIS, of which the present name is a corruption. The place figured largely during the Crusades, and there are the remains of a Crusading church, now a mosque, in the city.

Wady Farah.

This valley to the east of Nablous is the main highway from the Samaria district into the Jordan valley. An old Roman road runs down the valley and crosses the Jordan at the ford Ed Damieh, and continues down the Jordan Valley in a south and east direction. It was probably down this Wady Farah that the Syrians under Benhahad fled, when, owing to a panic, they raised the siege of Samaria, and left their tents and transport, and discarded their equipment, in their headlong flight down the valley, II. Kings vii. 7. At the springs at the head of this valley is probably to be found the "AENON near to Salim," John iii. 23.

Sebbstieh.

This is more generally known under its ancient name, SAMARIA. It does not appear in the earlier history of Israel, but was built by Omri, as the capital of the northern kingdom after the ten tribes had got Home Rule. about B.C. 926. I. Kings xvi. 24. Further on, in chap. xviii. 2, is the account of the famine in Samaria owing to the king's and people's idolatry and the encounter between Elijah and the prophets of Baal on Mt. Carmel. Chapter xx. records the siege of Samaria by Benhadad. Ahab king of Israel made peace, but Benhadad then imposed further conditions which made the worm turn, and Ahab defied him. There was a battle, but evidently Benhadad's wet-canteen was too handy to his tent, for he and his thirty-two drinking pals were routed chap. xx. 16.

In chap xxii. 10. we read of the kings of Judah and Israel. having a reception at the gate of Samaria preparatory to a raid on Ramoth Gilead, and the advice they got from the prophets. Samaria appears to have been the headquarters of the prophet Elisha, for it was here that Naaman the Commander in Chief of the king of Syria, came to be recovered of his leprosy, and went away in a huff because of the casual way that Elisha treated him. II. Kings v.. Eventually after he was cured he came back and apologized, and offered a large backshish which Elisha refused. This was too much for his valet, Gehazi, who did not believe in missing opportunities, and who secretly got some of it. However he got more than he bargained for, for he was punished by having the leprosy transferred to him.

In II. Kings vi. 18, 23 we read of how the Syrians were captured by Elisha and brought into Samaria, and later on in the chapter how Benhadad the king of Syria again besieged Samaria and the awful horrors of the siege; in chap. vii. is the record of the panic among the Syrians who fled. (see Wady Farah). Chapter x. records the slaughter of King Ahab's seventy sons by Jehu. who then seized the throne, and his mock homage to Baal in which the priests formed their own

sacrifice. In chap. xvii. is the account of the subjugation of Samaria by Shalmaneser king of Assyria. Hoshea the king of Israel paid tribute but soon intrigued with Egypt, which made Shalmaneser besiege Samaria once again, and at the end of three years deported the population to Mesopotamia, and placed colonists from there in Samaria, (see paragraph Samaritans under Nablous). One of the most withering pieces of irony is found in the prophecy of Hosea, in chap. viii. 5. in which he says "Thy calf, O Samaria, hath cast thee off." They had made a calf and worshipped it, and then it had gone back on them!

Samaria has had a sinister history. It was here that the dogs licked the blood of king Ahab from his chariot, I. Kings xxii. 38. and Jezebel his wife had Jehovah's prophets murdered. Jehu in return slew the prophets of Baal here. In Samaria also Herod married the beautiful Mariamne, and later on in a mad fit of jealousy, murdered her, as well as her two sons. Tradition has it that John the Baptist was beheaded here as well.

There are many remains above ground of the Samaria of Herod, and the last few years extensive excavations have been made, which have revealed considerable remains of Ahab's ivory palace, I. Kings xxii. 39.

Kuryet Jit.

This place 5 mls. W. of Nablous is perhaps the GITTO, supposed by tradition to be the birthplace of the sorceror, Simon Magus, who offered the apostles money for their miraculous powers, and got a scathing rebuke for it, Acts viii 9. 10.

Kh. Fusail.

This site in the Jordan Valley, 10 mls. due E. of Sinjil, was possibly the PHASAELIS, built by Herod the Great.

Kurn Surtubeh.

4½ mls. N. of Kh. Fusail, and 7½ mls. E.S.E. of Akrabeh on a more or less isolated hill are ruins which some think are the remains of the Hasmoneum fortress of ALEXANDRIUM, which played a noted part in the wars of the Jews and Romans. Mark Antony distinguished himself while Gabinus was besieging it. Herod imprisoned Mariamne in it and buried her two strangled sons there, (see Samaria).

Tell el Mazar.

3 mls. N. E. of Kurn Surtubeh at the junction of the Wady Farah, and the Jordan Valley is the place which some have identified as KOREA, a camp occupied by Pompey on his march to Jericho.

Jeba.

A village 4 mls. N.N.E. of Samaria, called in the book of Judith, iii 10, GEBA. It was here that Holofernes the com-

mander-in-chief of Nebuchadnezzar king of Assyria, gathered together his transport, preparatory to a raid into Judea, after the northern territory had submitted to him.

Tubas.

This place 10 mls. E.N.E. of Samaria is called THEBEZ in Jud. ix. 50. Abimeleck, an adventurer had seized the government, and murdered his predecessor's family, and was besieging this place and attempting to burn the gate. However a woman dropped a piece of a millstone on his head. There was a funeral party that afternoon.

Teiasir.

2 mls. N.E. of Tubas is generally considered to be the ancient TIRZAH, one of the royal cities that Joshua straffed. Josh. xii. 24. It was made the royal residence of Jeroboam the first king of the Northern tribes of Israel. I. Kings xiv. 17. (See Seilun). This was also where Elah king of Israel was murdered by the Commanding officer of half his chariot force, when the king was boozing in his steward's house. I. Kings xvi. 9. Later in the same chapter is the account of how Zimri, a usurper, seized the throne, but was besieged in Tirzah by Omri. When Zimri saw that the game was up, he set fire to the palace and perished in the flames himself. In II. Kings xv. 16 is the account of how Menahem, another usurper who murdered his predecessor, treated the women like the Turko-Germans have been treating Armenian women.

Some authorities place Tirzah at TALLUZA, a village 5 mls. due East of Samaria.

Kh. Ibzik.

4 mls. N.E. of Tubas, is a place anciently called BEZEK, where Saul mustered his army, preparatory to going to the help of the men of Jabesh Gilead, who were besieged by the monites. I. Sam xi. 8.

Raba.

A village $4\frac{1}{2}$ mls. North of Tubas is thought to be the RABBITH mentioned in Josh. xix. 20.

Methilieh.

A place $5\frac{1}{2}$ mls. N.E. of Jeba is thought to be the ancient BETHULIA, noted in Judith iv. 6. as being fortified by orders of the High Priest to guard the passes, when Holofernes was marching on Judea. (see Jeba). In chapter vi. is the account of how the Jewish slingers repelled an attack on the hill. In chap. vii. is the account of how the children of Esau helped Holofernes by stopping the water supply of Bethulia, and how the inhabitants and garrison were rationed.

Er Rameh.

A place 5½ mls. N. by W. of Samaria, is possibly the RAMOTH of I. Chron. vi 73. and the REMETH of Josh. xix. 21.

Kh. Massim.

A ruin about 7 mls. N.W. of Samaria is thought to be the ancient BETOMESTHAM, mentioned with Bethulia, (which see) in Judith iv. 6.

Tell Dothan.

This town 5 mls. S.W. of Jenin, is the ancient DOTHAN noted in Gen. xxxviii. 17. as the place where Joseph's brothers sold him to a party of Bedouins who traded with Egypt. It is also the place where the king of Syria tried to capture Elisha, who was giving away the secrets of the intelligence department. II Kings vi. 13.

Kulunsaweh.

A ruin 3 mls. S.W. of Tul Keram is possibly part of the Crusading "Castle of Plans," built by the Templars in 1191. A.D.

Kakon.

A place 4 mls. N. by W. of Tul Keram, also contains remains of a Crusading tower. Napoleon was attacked near here by a body of Samaritans from Nablous who came down the Wady Zeimer, and by Turkish Cavalry from Acre who attempted to stop his march northwards.

El Mejdel.

A place in the plain of Sharon, 3½ mls. N. of Kakon which may be the APHEK, mentioned in Josh. xii. 18, or xix .30.

Kaisarieh.

This place 31 mls. up the coast from Jaffa, is perhaps better known by its ancient name of CAESAREA, of which the modern name is a corruption. It was called Strato's Tower about 200 B.C. Later it was taken in hand by Herod the Great, who in twelve years built it with characteristic magnificence, making it the chief port on the coast, as well as erecting temples, baths, theatres, and a hippodrome, and named it Caesarea, in honour of his patron Caesar. In the hippodrome to the east is a granite goal post, standing on a single block of red-granite 34 feet long. Possibly this was brought from Assouan in Upper Egypt. The aqueducts which supplied the city with water, and whose remains are still visible, are fine specimen of Roman engineering and show great skill and admirable workmanship.


NORTHERN PALESTINE
KAISERIEH
TO
DAMASCUS
Scale of Miles
MEDITERRANEAN SEA
Saida on Coast 4 miles N.
Surafend
Adlun
Nahr Kasimiyeh
Nahr Litany
Mount Hermon
DIMESK-ESH-SHAM (DAMASCUS)
Kulat es Shukif
El Khiam
Es Sur
Metulle
Abl
Juweiziyeh
Tell el Kady
Kulat es Subeibeh
Banias
Yanuh
Ras el Ain
Kabr Hiram
Kana
Tibnin
Hunin
Kh. Harah
Ras el Abiad
Beit Lif
Ainitha
Ain Homul
Ramia
Kh. Haziyeh
Kades
Ras en Nakura
Ladder of Tyre
Jebel Hadireh
Lake Huleh
Yarun
Kh. Jelil
Ez Zib
Kh. Abdeh
Kulat el Kurein
Kh. el Amud
Kh. Zuweinita
Malia
El Kabry
Kh. Jathun
Teirshiha
Neby Sebelan
El Jish
Jisr Benat Yakub
Kh. Muslih
Kh. Dabsheh
Semeiriyeh
Kefr Yasif
Safed
El Buneh
Er Rameh
Acre
Kerazeh
Kh. Kabra
Bay of Acre
Nahr Naaman
Tell Douk
Kh. Yanin
Yakuk
Tell Hum
Kabul
Kh. Minieh
Sukhnin
Kh. Jefat
Kh. Kana
Tell es Samak
HAIFA
Mejdel
BAHR TUBARIYA (Sea of Galilee)
Kursa
Kefr el Ma
Hattin
Irbid
Kh. Kefr es Samir
Horns of Hattin
Madin
Sahem ej Jaulan
Nahr el Mukutta
Kh. Husheh
Kh. Ruma
Rummaneh
Tubariya
Fik
Kalat el Husn
Jebel Karmul
MERJ IBN AMIR
Seffurieh
Kefr Kenna
Damieh
Ibrahim
Kh. Kodish
Susiyeh
Nahr Yarmuk
Beit Lahm
El Meshed
Ain Mahil
Athlit
El Harithiyeh
Kh. Huwarah
Er Reineh
Ain Shain
Kerak
Semak
Kh. el Beida
Semunieh
En Nasirah
Deburieh
Yemma
Umm Junieh
Yafa
Iksal
Jebel Et Tor
El Hammi
Mukes
Jeba
Tell Keimun
Tell Shadud
Endor
Kh. Admah
Kh. Farriyeh
Nein
Jebel Duhy
En Naurah
Ed Dera'ah
HEDJAZ RAILWAY
Tantura
El Afuleh
El Fuleh
Solam
Kaukab el Hawa
Beit Ras
Tell el Mutesellim
El Lejjun
Kh. Yebla
Remtheh
Zerin
Ain Tubaun
Irbid
Tell Abu Kodeis
Shutta
Taiyibeh
Mamas
Nahr ez Zerka
Ain Jalud
Mukt Abarah
Tannuk
Jebel Fukua
Beisan
Bosra-eski-Sham (miles E.)
KAISERIEH
34°50' E.
35°
36°
E. 36°20'
33°30' N.
32°30' N.
33°
20'
10'
50'
40'
30'

The place is noted in Acts x. 1., as the Headquarters of the Italian regiment stationed there. It was here also that Herod received the deputation from Tyre and Sidon, and made a speech to them, which they said was the voice of a god; he then became worm-eaten, and was carried out of the theatre that his grandfather had built, a dying man. Acts xii. 20-22.

The apostle Paul visited Caesarea, and it was here that he made his celebrated defence before the Roman Governor Felix, and later on before Festus. Still later there was a massacre of Jews here in which it is said about twenty thousand perished. It was in this city too, that Vespasain, the father of Titus who captured Jerusalem, was proclaimed Emperor.

The place is also connected with some of the early Christian fathers and was the home of Origen and Eusebius.

It rose to importance during the Crusades. In A.D. 1101. it was taken by the Franks, who by way of showing their Christianity, put the inhabitants to the sword. The most notable thing however was the finding among the booty of a green glass dish, which they identified as the "Holy Grail." The Egyptian Sultan Bibars captured and destroyed the place in A.D. 1265.

There are remains here of a cathedral and a church, but the site is almost deserted and the harbour filled up. The present inhabitants are Moslem refugees from Bosnia.

Nahr Ez Zerka.

This river empties itself into the sea, 3 mls. North of Caesarea. It is also known as the Crocodile River, and those animals certainly existed there in the last generation. It is also thought to be the SHIHOR-LIBNATH mentioned in Josh. xix. 26. At the mouth are the remains of a Crusader's fort, and near by a bridge also built by the Crusaders.

Mamas.

In this place, 2½ mls. inland from the mouth of the Crocodile river are the remains of a Roman theatre, which has been afterwards turned into a fortress.

Tantura.

A village on the coast 8 mls. North of Caesarea. It was called DOR in early times, and was the capital of one of the confederate kings, who fought Joshua at Hazor, (which see). Josh. xi.2. In Jud. i.27, we find that the aboriginal Canaanites remained there after the conquest of the land. In I. Kings iv.II, it is noted as the town of a son-in-law of Solomon, who was responsible for a month's provision for the royal household.

In I. Macc. xv. is the account of the siege of DORA by Antiochus. In this neighbourhood the shells of the murex abound, from which the famous Tyrian purple dye was obtained.

Jeba.

This village 4 mls. N. N. E. of Tantura is thought to be the "GEBA of Horsemen," which was colonised by Herod's veterans.

Athlit

These important ruins on the coast 7 mls. North of Tantura, are the ancient Chateau des Pelerins, or PILGRIM'S CASTLE, and one of the most important Crusading strongholds in Palestine. It was built by the Templars in A.D. 1218., but was lost again in A.D. 1291., and with it practically the last hope of the Crusaders. Near by is a little place called Dustrey, which is a corruption of the word DESTROIT, the name of an old tower which the Templars found guarding a passage through the rocks, It was the principal port of entrance to the Holy Land for pilgrims in Crusading times, and the ruins still remaining are some of the finest in Palestine.

Kh. Kefr Es Samir.

A ruin between Mt. Carmel and the sea, 5 mls. North of Athlit, anciently called KASTRA, or CASTRA SAMARITORUM, as it was evidently one of the outposts of the Samaritans.

Haifa.

This important town is situated at the south end of the Bay of Acre, and at the north end of the Carmel range. The place is not mentioned in the Bible, though some think the words "the sea shore" in Jud. v. 17. refer to Haifa,

It seems that comparatively little of importance happened here during the Crusades ; Richard of England passed by here on his celebrated march South along the coast, but Acre and Caesarea seem to have been the main foci of events.

Jebel Kurmul.

This striking elevation situated as it is on the coast, forms a conspicuous landmark in Northern Palestine. It is roughly a triangle with its apex pointing N. W. It was known in early days as MOUNT CARMEL. It is mentioned in Josh. xix. 26 in defining the boundaries of the tribes but is chiefly famous for its being the scene of Elijah's encounter with the prophets of Baal. I. Kings xviii. 19. After a three year's famine, Elijah persuaded the prophets of Baal to submit to the test by fire as to who was the true god. Baal was the sun-god so they had every chance. The dramatic picture of the mocking prophet telling the priests of Baal to call louder for perhaps their god was asleep, is unsurpassed in literature.

THE CHOICE.

God or Baal, Baal or God, oh what shall the answer be ?
For the question was put in the long ago; shall it be left through eternity ?

"If God be the Lord, then follow him," the call by Israel heard,
"If Baal be God, then follow him," but they answered never a word.

The prophet cried on Carmel's slope, and surveyed the mighty throng,
"The prophets of Baal are a multitude and I am only one :

Let fire be the test of the one true God, and the God that answers then,
Shall be the God to whom you bow," and the people said "Amen."

The prophets of Baal on the altar leap, and cut their bodies there,
But their god declined from his noonday heat, and his silence wrought despair.

"Call louder for perhaps he sleeps," the mocking prophet cried,
But Baal was dumb as the stones around on the sunlit mountain side.

The evening sacrifice drew nigh, and Baal's throng grew pale,
For they found their god was a lifeless thing, and their blood of no avail.

"Lord god of Hosts," Elijah cried, "Oh show thy power this day,"
And fire came down from heaven above, and the altar passed away.

"The Lord is God," the throng exclaim, "to him shall we ever bow,
And Kishon's flood shall be red with the blood of Baal's prophets now."

But Baal's reward is here to-day, — the fire that lust can feel,
But the gift of the one true God is this, — the fire of a holy zeal.

V. L. T.

The multitude then put the idolatrous priests to death by the River Kishon. A mount near called Tell el Kassis, which means "hill of the priest," may point to a survival of the tradation. A distinguished officer of the E. E. F. has given the writer excellent reasons for believing that a small plateau 1 ml. S. W. of the village of Beled es Sheik, where also there is a broken down stone altar may be site of the encounter between Elijah and the priests of Baal. Carmel also seems to have been the residence of Elijah.

There were also private vineyards here belonging to Uzziah king of Judah, who was an expert in farming etc. II. Chron. xxvi 10, and in whose reign were great inventions of war engines, to shoot arrows and great stones.

Tell Keimun.

This place on the S. E. slopes of Carmel and 7 mls N. N. W. of el Lejjun is believed to be the ancient JOKNEAM, noted in Josh. xix 11. and other places when defining the boundaries of the tribes. It is also noted under the name CYAMON in the book of Judith as one of the places to which the camp of Holofernes extended.

Kh. Farriyeh.

A village two and a half miles. South of Tell Keimun is thought by some to be the HAPHRAIM, noted in Josh. xix. 19. (See El Afuleh).

El Lejjun.

A town 14 mls. N. by W. of Methilieh and six and a half W. S. W. of Afuleh is thought by many to be the ancient MEGIDDO. A town of this name is mentioned in the lists of places carved in the temple of Karnac at Luxor, as conquered by the Pharaoh Totmes III, and it is also mentioned in a papyrus containing an account of a tour of inspection by an Egyptian official in the reign of Rameses II. It is first brought into prominence in Biblical history in the song of Deborah, Jud. v. 19., which is one of the earliest and finest lyrics in Hebrew war poetry.

It was fortified by Solomon as one of the outposts to protect the hill country of Judea on the North, I. Kings ix 15. Ahaziah, king of Judah died here after he hadbeen wounded by Jehu in his chariot. II. Kings ix. 27. Another King of Judah, Josiah by name, met his death here at the hand of Pharaoh Necho, king of Egypt, who was going up north to war against Assyria. Josiah who tried to oppose his march was defeated. II. Kings xxiii. 29-30, II. Chron. xxxv. 22.

It was called Leggio in Roman times, and the modern name is probably a corruption of this. During excavations here, some bricks bearing the cognizance of the 6th Roman Legion were found.

Tell El Mutesellim.

A place ¾ mile. North of El Lejjun has also been identified as Megiddo, by some authorities, and possibly it was the main citadel of the fortress. (but see Kh. el Mujedda).

Tell Abu Kudeis.

A ruin 2 mls. S. E. of El Lejjun, is probably the ancient KEDESH of I. Chron, vi. 72.

Tannuk.

This village 4 mls. S. S. E. of El Lejjun, is the TAANACH frequently mentioned with Megiddo, (which see).

Kefer Kud.

A village 3 mls. North Tell Dothan, was anciently called KARPARKOTIA.

Wady Belameh.

A ruin 1 ml. S. of Jenin, is thought by some to be the BILEAM mentioned in I. Chron. vi. 70. which word survives in the name of the wady. (see Kh Yebla).

Jenin.

This important place 5 mls. N. by E. of Methilieh is called ENGANNIM in Josh. xix. 21, and xxi. 29.

Kefr Adan.

A village 3 mls. N. W. of Jenin, anciently called EN-HADDAH, and mentioned with En-gannim.

Ain Es Shemsiyeh.

A ruin in the Jordan valley, 7 and a half mls. due East of Raba, is probably the BETH-SHEMESH mentioned in Josh. xix. 22.

Jelbun.

A place 6 ½ mls. due to East of Jenin, is the ancient GILBOA, which has given its name to the group of hills anciently called MOUNT GILBOA, now called Jebel Fukua, where was fought the disastrous battle against the Philistines in which king Saul and his sons were slain. In I. Sam. xxviii. 4., we read that the Philistines were camped at Shunem, and later in xxix. I that they pitched in Aphek, which is believed to be on the western sides of Gilboa : by so doing they turned Saul's flank and left him no option but to retreat down the valley of Jezreel towards the Jordan. I. Sam. xxxi. 1. I Chron. x. 1, 9. The note in the last verse mentioned, that the Philistines sent Saul's armour into the land of the Philistines, "to carry tidings unto their idols," probably shows that the idols had been used to "official communiques," and had got sceptical, and needed something tangible as proof of the victory.

Fukua.

A village on the highest part of Jebel Fukua, and 2 mls. N. N. W. of Jelbun is possibly the APHEK mentioned in I Sam. xxix. 1. (see Jelbun).

Kh. El Mujedda.

A place 3 mls. E. of Jelbun, is by some thought to be MEGIDDO. (but see El Lejjun).

Beisan.

A village with important ruins 6 mls. N. E. of Jelbun. It is the ancient BETHSHEAN, and is noted in Josh. xvii. 11, in the account of the settlement of the land.

After the defeat of Saul on Mount Gilboa, the Philistines took his body and those of his sons, and hung them on the wall of Bethshean. However the men of Jabesh Gilead came by night and rescued the bodies, and after cremating them, gave them a decent burial. I. Sam. xxxi. 12. (see Ed Deir). Later on it became an important city in Greek and Roman times under the name SCYTHOPOLIS, and figured largely in the Maccabean wars. There are remains of baths, temples, theatres, and a hippodrome, where during the Christian persecution in the 4th century, the martyrs fought with wild beasts. Up to a few years ago the cages were still recognizable.

In A. D. 1182 the place was attacked unsuccessfully by Saladin, who lost numbers of men : he then moved north towards Belvoir, (which see).

In classical mythology this is one of the places where the infant Bacchus is supposed to have been nursed by nymphs.

Makht Abarah.

A ford on the Jordan 4 mls. N. E. of Beisan, which may be the BETHBARAH where Gideon posted the Ephraimites to cut off the retreat of the fleeing Midianites. Jud vii. 24. It is a trite saying that history repeats itself, but the following extracts from General Allenby's official reports of the recent operations, is a startling example that there is nothing new under the sun. " Sept. 21. The 4th Cavalry Division remained at Beisan with posts right across the Jordan Valley, and collected a large number of prisoners.... Sept. 22. the 4th Cavalry Division remained at Beisan, sending one regiment to patrol the east bank of the Jordan: and numbers of prisoners continued to come in."

Some authorites also think that this was the BETHABARA mentioned in John i. 28., where our Lord was baptized.

Shutta.

A place 6 mls. N. W. of Beisan, is perhaps the BETHSHITTAH where the host of the Midianites fled after Gideon's surprise night attack on their camp. Jud. vii. 22.

Kh. Yebla.

A ruin 6 mls. N. N. W. of Beisan, is thought to be the IBLEAM, noted in Josh. xvii. 17. and Jud. i. 27. in the account of the settlement of the land. Also it is mentioned as the place where Ahaziah king of Judah was mortally wounded in his chariot II. Kings ix. 27. (see el Lejjun, and Wady Belameh).

This was one of the places allotted to the Canons of the Holy Sepulchre in Crusading times.

Kaukab El Hawa.

A place 7 mls. North of Beisan, is the site of the old Crusader's fortress of BELVOIR, built by King Fulke, and owned by the Knights Hospitallers, and which sustained an eighteen month's siege by Saladin, before capitulating in A. D. 1188.

En-naurah.

A village 6 mls. E. of Afuleh is thought by some to be the ANAHARATH mentioned in Josh. xix. 19.

Endor.

6 mls. E. N. E. of Afuleh, is the place called by that name in Josh. xvii. 11. It was also the residence of the spiritualistic medium, consulted by king Saul, just before his miserable end. I. Sam. xxviii. 7.

Nein.

A village 4 mls. E.N.E. of Afuleh is the ancient NAIN, famous in gospel narratives as the place where our Lord raised the widow's son to life. Luke vii. 11.

Ain Jalud.

A spring 5 mls. S. E. of Afuleh is identified by some as the WELL of HAROD, noted in Jud. vii. 1 as the place where Gideon sorted out the people in his army who were out for business, and not merely looking for soft jobs.

Ain Tubaun.

This place 1 ml. N. E. of Ain Jalud is mentioned in Crusading chronicles as the FOUNTAIN of TUBANIA, where the army lived for three days on the fish caught there.

Zerin.

An important place 4 mls. S. S. E. of Afuleh, and called in the Bible JEZREEL. It is first mentioned in Josh. xix. 18. It is later noted in I. Sam. xxix 1. as the camping place of the Israelites under Saul, when the outlaw David was with the Philistines. It was here also that Ishbosheth, Saul's grandson was murdered. II. Sam. iv. 4. Ahab king of Israel came here during the storm following the three years drought. (See Mt. Carmel, also Plain of Esdraeleon.) I. Kings xviii. 45,46. It was here also that Ahab, at his wife's instigation, had Naboth executed on a false charge of blasphemy, because he would not sell him his vineyard. I. Kings xxi.

Joram, Ahab's son came to Jezreel for medical treatment for his wounds received when fighting the Syrians. II. Kings viii. 29. It was also from the tower of Jezreel that the watchman espied Jehu "driving furiously" when he came to execute judgement on the house of Ahab. Jehu shot Joram outside the city, and then went in and saw Jezebel the queen mother who taunted him. He ordered her to be thrown down, and the dogs ate her body according to prophecy, for her share in the murder of Naboth. II. Kings ix.

Hosea i. 11. is a prophecy of the future when Judah and Israel shall once more be united under one head, and evidently Jezreel will play an important part.

Solam.

A place 2½ mls. due East of Afuleh, is the ancient SHUNEM, first noted in Josh. xix. 18. It was also where the Philistines encamped just before the battle in which Saul was slain. I. Sam. xxviii. 4. Shunem was the home of the wealthy woman who provided a home for Elijah, and whose son he restored to life after he had died of sunstroke. II. Kings iv.

Jebel Duhy.

A conical eminence 1 ml. N.W. of Solam, is perhaps the HILL of MOREH, mentioned in Jud. vii. 1.

El Fuleh.

1 ml. E. of Afuleh contains the remains of the Crusading "Castle of the Bean."

El Afuleh.

A village on the railway 1 ml. West of El Fuleh was anciently called AFOREA, and it may be the HAPHRAIM mentioned in Josh. xix. 19.

Merj Ibn Amir.

This is perhaps better known as the GREAT PLAIN of ESDRAELEON or MEGIDDO. and is practically the drainage basin of the Nahr el Mukutta, anciently known as the RIVER KISHON.

This well watered plain has always been of great commercial, political, and strategical importance. It is one of, if not, the most fertile districts in Palestine, and always was famous for its corn. It practically divides the table land of Judea from the hill country of Galilee, and so any communication between north and south had to cross this plain. It also gave access to the heart of the country on the westward from Haifa and the Bay of Acre, and on the eastward from the Jordan valley, up the Nahr Jalud, or VALLEY of JEZREEL. Bearing these facts in mind it is not surprising to find that in history this has been called the "battlefield of the nations."

The Kishon has innumerable tributaries, which in ordinary times are easily forded, but they are liable to sudden floods, when they are dangerous to cross. This is probably referred to in the Song of Deborah, when the floods of the river Kishon completed the rout of the army of Sisera, the Commander-in chief of Jabin king of Canaan. Jud. iv. 13 v. 21.

There is also a reference to this in I. Kings xviii. 44. After Elijah had had the encounter with the prophets of Baal on Mt. Carmel (which see) he forsaw the storm of wind and rain which was coming, and told the king to get home to Jezreel as quickly as he could, before the floods rendered the road impassible. He also acted as outrunner or syce to Ahab's chariot for the whole 15 miles, a wonderful achievement for any runner.

It was also in the eastern part of the Plain of Esdraeleon, that Gideon by his surprise night attack completely routed the Midianitish army which was devastating the land. Jud. vii. (see Ain Jalud and Makt Abarah.) The battle in which Saul and his sons were slain also took place on much the same ground I. Sam. xxxi. (see Jelbun).

This valley was also the scene of the disastrous battle when Josiah king of Judah was mortally wounded by the Egyptians under Pharaoh Necho. 11. Chron. xxxv. 22,23. (see El Lejjun).

The plain was also the battle ground for the Greeks, Romans, and Crusaders, and latterly one of Napoleon's important battles was fought here. (See Art. Naps. Battles in Galilee).

Finally the apostle John predicted that the last great battle before the Millenium was to take place at Armageddon. Rev. xvi. 16, which is considered by the best authorities to take its name from Megiddo.

Kh. El Beida.

A ruin 4½ mls. N. E. of Tell Keimun is possibly the ABEZ mentioned in Josh. xix. 20.

El Harithiyeh.

A place 4 mls. North of Tell Keimun anciently called HAROSHETH of the GENTILES, and mentioned several times in Jud. iv. as Sisera's native place, and where his routed army fled.

Kh. Husheh.

A village 5 mls. N. by E. of El Harithiyeh, is the town anciently called OSHA, where the Sanhedrin established themselves, after the battle at Bittir, when the Jews as a people were finally crushed by the Roman power.

Beit Lahm.

A place 1 ml. North of Kh. Huwarah was known as BETHLEHEM, and is noted with Idalah. It is probably the native place of Ibzan, one of the judges, who is recorded to have had sixty children. Jud. xii. 8,10.

Semunieh.

A village 2 mls. S.E. of Kh. Huwarah is thought to be the ancient SHIMRON, the capital of one of the kings who opposed Joshua. Josh. xi .1.

Tell Shadud.

This ruin, 5 mls. N. W. of Afuleh is probably the SARID noted in Josh. xix. 10,12.

Yafa.

A village 1½ mls. S. W. of Nazareth is the ancient JAPHIA, noted in Josh. xix. 12. with Sarid. Josephus who fortified the place, records a great battle here between the Romans and the Jews.

Iksal.

A village 2 mls. S. E. of Nazareth, is the CHESULLOTH mentioned in Josh. xix. 18.

En Nasirah.

This town has not been identified in Old Testament history, but is perhaps better known under its New Testament name of

NAZARETH, and was the home of our Lord until he began His public ministry. Matt. ii. 23. Luke. i. 26. ii. 4, 39, 51. This was also the place where they tried to murder Him when He told them some home truths. Luke iv. 16,28,29. The precipice where the event is supposed to have taken place is shown to visitors, but the site is of doubtful authenticity.

During Crusading times the town was included in the principality of Galilee, of which the famous Tancred was for a short time the ruler. Later on there was fought near here the famous Battle of Nazareth, between 700 Crusaders and 7000 Saracens, in which the former were routed, and which was the prelude to the final disaster at Hattin. During the 4th Crusade undertaken by Frederick, the Saracens agreed to surrender Nazareth, Bethlehem, and Jerusalem, providing they retained the Mosque of Omar and its surroundings.

Er Reineh.

A village 1½ mls. N.E. of Nazareth. Near here is a spring called Ain Kanah, which Conder suggests may be the site of the Cana of Galilee (but see Kefr Kenna, and Kh. Kana).

Deburieh.

A place 4 mls. East of Nazareth, is the DABERATH, noted in Josh. xix. 12 and I. Chron. vi. 72.

Jebel Et Tor.

This peak 5 mls. E. by S. of Nazareth was known in ancient times as Mt. TABOR, first noted in Josh. xix. 22. Later it is mentioned in Jud. iv. in the account of the disposition of the forces of Barak before the battle in which Sisera was slain. This was also the place where Gideon's brothers were slain by the Midianites. Jud. viii. 18.

Antiochus the Great took the fortress in B.C. 218., but later on it was again in the hands of the Jews. Pompey the Roman general captured the place, and soon after Gabinus defeated Alexander with an army of 30,000 Jews who had 10,000 casualties. Josephus in the last Jewish war fortified the place, which however surrendered after the fall of Jotapata. (which see).

The place was identified by some of the early Fathers as the Mount of the Transfiguration, and many convents and churches were built.

During the sixth Crusade in A.D. 1217, Andrew king of Hungary, besieged the Saracen castle here, but the Crusaders were unable to force an issue. In later times it is chiefly famous as the site of one of Napoleon's battles in Galilee, (which see).

Yemma.

A ruin 7 mls. E. by N. of Mt. Tabor, is thought to be the ancient, JABNEEL, noted in Josh. xix. 33.

Kh. Adma.

A ruin 5 mls. S.S.E. of Yemma. and may be the ADAMI, noted in Josh. xix. 33.

Ain Shain.

A village $2\frac{1}{2}$ mls. E. N. E. of Nazareth is probably the SHIHON mentioned in Josh. xix. 19.

Ain Mahil.

A place $3\frac{1}{2}$ mls. N.E. of Nazareth is perhaps the NAHALAL noted in Josh. xix. 15, and Jud. i. 30.

El Meshed.

3 mls. N. N. E. of Nazareth is called GATH-HEPHER in II. Kings xiv. 25, and was the native place of Jonah the prophet. His tomb is shown by the Moslems on a hill to the south.

Kefr Kenna.

A town 4 mls. N.N.E. of Nazareth, is generally believed to be the CANA of Galilee mentioned in the gospels. John ii.1., though the Crusaders identified it with Kefr Kana. (which see.) It was here that our Lord performed His first miracle at the wedding feast, and we also find it was the home of one of His disciples. John xxi. 2.

In the 2nd century B. C. Antiochus' army was defeated in the south, and they then fled here where the greater part of them perished from hunger. Later on at a time when Caesar and Antony were playing for world stakes, and Cleopatra was waiting to see which was the winner, Herod attacked a large force of Bedouins near here, which he routed, but Cleopatra's general Athenio intervened and turned the scale against Herod.

The place is mentioned by Josephus in his campaign against the Romans

Seffurieh.

A town 3 mls. N. N. W. of Nazareth, and was known as DIO-CAESAREA in Roman times, and a Christian tradition makes it the home of the parents of the Virgin Mary.

Herod Antipas made it the capital of Galilee, and later on it became the headquarters of the Jewish Sanhedrin.

It was called SEPPHORIS in Crusading times and was where the Franks retired after a desperate battle south of the Sea of Galilee in which they were outnumbered nearly 30 to one. Later on Saladin again crossed the Jordan, and marched up the Nahr Jalud. The Crusaders had an immense army at Sepphoris, but, through internal jealousies, simply carried out a policy of masterly inactivity. The armies of the Franks again mustered here when they marched out to defeat, death, and ignominy, at the battle of Hattin.

There are the remains of a Crusading castle and church here as well as an ancient underground aqueduct.

Rummaneh

A place 6 mls. north of Nazareth, is believed to be the town of RIMMON, allotted to the tribe of Zebulon. I. Chron. vi. 77. It may also be the place RAMANA, noted on the Karnac temple at Luxor as being conquered by the Pharaoh Totmes III.

Kh. Rumah

A ruin 1 ml. west of Rummaneh, was called ROMA in ancient times.

Kh. Kana

A place 2 mls. north of Rummaneh and 8 mls. N. of Nazareth, is thought by some to be the CANA of Galilee mentioned frequently in the Gospels. (see Kefr Kenna).

Kh. Jefat

A ruin 5½ mls. north of Seffurieh, is believed to be the JIPHTAHEL noted in Josh xix. 27. However it is chiefly famous, if its identification as JOTAPATA be correct, as the place where the Jewish leader Josephus made his last stand. He retired here hastily with his men, and strengthened the fortifications. Provisions were plentiful, but water scarce. The place was on a high precipice only accessible from the north where it was protected by a high wall. Vespasian, the Roman general, built a bank against it, but the defenders raised the wall correspondingly : it was a long tale of assault and repulse, till at last a huge battering ram, made a breach in the wall and the Romans poured in. Josephus and forty companions took refuge in an underground passage, where rather than fall into the hands of the Romans they drew lots and killed each other, till only Josephus and one companion were left, who eventually gave themselves up and were spared.

Kabul.

This town, 6 mls. N.W. of Kh. Kana and 9 mls E.S.E. from Acre, was anciently called CABUL, Josh. xix. 27. Solomon gave Hiram king of Tyre twenty cities in this district in return for his help in erecting the temple and palaces. Hiram, when he saw the cities, was dissatisfied and made a sarcastic pun on the name of the principal one. If he had lived now he would probably have said, "gibbit more bachsheesh." I. Kings ix.12,13.

Sukhnin

A place 3 mls. North of Kh. Kana, and 5 mls. E. of Kabul, is probably the ancient SOGANA, mentioned in the life of Josephus, as one of the towns which revolted from the Roman power.

Damieh

A ruin 6 mls. N.E. of Mt. Tabor and 5 mls. S.W. of Tiberias, is believed to be the ADAMAH, noted in Josh. xix. 36.

Umm Junieh.

This place on the Jordan, 1 ml. south of the Sea of Galilee, is perhaps the HOMONOEA mentioned by Josephus in his autobiography.

Bahr Tubariya.

This fine fresh water lake is simply an enlargement of the river Jordan, which flows into it at its northern end, and out at its southern end. It is known under various names, such as the SEA of GALILEE, LAKE of GENNESARET, SEA of CHINNERETH, and LAKE of TIBERIAS as Tiberias was the principal town on its shores. There is a Jewish tradition that the Messiah will rise from its waters.

It is 682 feet below the level of the Mediterranean, and is 13 mls. long from north to south and 7 mls. wide from east to west at its widest part. Its greatest depth is about 160 feet.

Like all land-locked pieces of water, it is liable to sudden and violent squalls. The soil surrounding it is very fertile, and, in the early days of the Christian era, there was an immense and wealthy population, which fact is testified by the ruins, which are perhaps more abundant here than in any other part the Holy Land.

The Lake abounds with fish, principally a kind of mullet, and in ancient days immense quantities were cured and pickled, and exported to all parts of the Roman Empire.

Kerak

A town on the southern shore of the Sea of Galilee, just where the Jordan leaves it, is believed to be the city of TARKAAL, which is mentioned in a hieratic manuscript of the travels of an Egyptian revenue officer during the reign of Rameses II.

In Herodian and later times it was called TARICHEAE, and was visited several times by Josephus in his campaign against the Romans. It was also the centre of the fish-curing industry in those days.

Sinn en Nabrah

A ruin ½ ml. N. W. of Kerak, was known in Roman times as SINNABRIS, and was where the Roman army was encamped when menacing Tiberias.

Kh. Kadish

A ruin 1. ml. N. N. W. of Sinn en Nabrah is believed to be the KEDESH noted in Jud. iv. 9,11, as the rendevous of Barak and Deborah prior to the battle in which Sisera was slain. (see Plain of Esdraeleon.)

Hammam Ibrahim Basha

A town on the west shore of the Sea of Galilee, 1½ mls S. of Tiberias, is probably the HAMMATH noted in Josh. xix. 35. It is probably the village of EMMAUS, which Josephus tells us contained the hot baths a short distance from Tiberias. These hot springs are much sought after for bathing on account of their curative properties. The water, as it issues from the ground, is about 140 degs. of temperature Fah.

Tubariya.

This, the principal town on the west shore of the Sea of Galilee, is believed to be the town RAKKATH, noted in Josh. xix. 35. However it is better known as TIBERIAS, a name which it bore in Roman times, and which gave the name to the lake, which is often called the Sea of Tiberias. In the Bible it is only mentioned once and that incidentally in John vi. 23, and there is no reason to suppose that our Lord ever visited it. It was founded (as a large city) by Herod Antipas, who gave it its name in honour of the Emperor Tiberius. There is a legend that it was here that the daughter of Herodias danced, which led to the death of John the Baptist.

It played a prominent part in the last Jewish revolt against the Romans, before the destruction of Jerusalem, and was fortified by Josephus.

It eventually became a seat of Jewish learning, and was where the Sanhedrin sat after it was removed from Sepphoris (which see), and the tomb of Maimonides. the celebrated Jewish Rabbi, is shown in the vicinity.

During Crusading times it was the capital of the principality of Galilee. In A.D. 1113 the Saracens under Maudud besieged Tiberias: King Baldwin started from Acre to relieve the place but was ambushed, and, it is said, captured, though he escaped soon after. The Saracens invested the town till the autumn, when their provisions began to fail, and they retired to Damascus. In A. D. 1148 the Crusaders mustered at this town when starting out for the capture of Damascus. In A.D. 1187 Saladin was besieging Tiberias and the Crusading leaders, having patched up their quarrels, marched to its relief (see Sepphoris), which ended in the disaster at Hattin (which see). During the palmy days of the Crusaders, Tiberias was famous for its carpets. It was nearly destroyed by a terrible earthquake on New Year's day 1837.

The small fauna are reputed to be so numerous that the Arabs have a saying that the king of fleas holds court at Tiberias. Travellers in Palestine aver that his court follows them everywhere.

Irbid

A place 4 mls. N. W. of Tiberias, is believed to be the ARBELA, mentioned in I. Macc. ix 2, as being captured by Demetrius from the Jews under Judas Maccabaeus, who suffered many casualties. There are remains of a Jewish synagogue, which has afterwards been used as a mosque.

In the cliffs to the north of the town are an extensive series of caves, which in the time of Herod the Great, harboured a band of robbers, who were the scourge of the district. Herod eventually had to have his soldiers lowered over the face of the cliffs in cages hung on chains, and they then hooked the robbers out of their holes by long poles. Those that they could not reach they smoked out.

Madin

2 mls. S.W. of Irbid, is the ruin which may mark the site of MADON, one of the capitals of the confederate kings that Joshua smashed in his northern offensive, Josh xi. 1.

Hattin

A village ½ ml. North of Madin and 5 mls W.N.W. of Tiberias, gives its name to the HORNS of HATTIN, two conspicuous peaks which lie to the southward. Here was where the famous

battle of Hattin was fought which put an end to the Crusading kingdom of Jerusalem. Saladin was besieging Tiberias, and the Crusaders were mustered at Sepphoris. Count Raymond, apparently the best man amongst them, advised leaving Tiberias and concentrating in a more defensible spot. However other counsels prevailed, and the Crusaders set out to relieve Tiberias. They were surrounded by the Saracens on the hills where they could not get water; the army, famished and weak from thirst, fell an easy prey the next day, and the great host was routed and its leaders captured. Nothing shows the terrible pass the Crusaders had come to, in the lack of leadership, so much as the fact that they were dying of thirst within bowshot of a copious spring and they knew it.

Tradition says that it was here that the "Sermon on the Mount" was delivered by our Lord.

Mejdel

A town on the shore, 3 mls. N.N.W. of Tiberias, is believed to be the MAGDALA mentioned in Matt. xv. 39. Some authorities however identify it with Taricheae (but see Kerak.)

Kh. Minieh

A ruin on the shore of the Sea of Galilee, 3 mls. N.N.E. of Mejdel, is by many people identified as the CAPERNAUM, noted in Matt. iv. 13, as the home of our Lord after he had left Nazareth. It was also the place where the evangelist Matthew was a customs' officer before his call to the Ministry, Matt. ix. 9. It is mentioned many times in the gospel narratives, and was the scene of many of the miracles of our Lord.

The Jewish leader Josephus records that he was taken here, to a Base hospital, having been injured by a fall from his horse, during a skirmish with the Romans at the north end of the Lake.

Tell Hum

2 mls. E. N. E. of Kh. Minieh, is believed by some to be CAPERNAUM, rather than Kh. Minieh. The question is not settled yet. However, extensive excavations here have revealed the remains of a large synagogue, which, if the identification is correct, may be the actual one in which our Lord taught.

Yakuk

A place $3\frac{1}{2}$ mls. W. N. W. of Kh. Minieh, is probably the HUKKOK noted in Josh. xix. 34.

Kerazeh

A ruin 2 mls. north of Tell Hum, is believed to be the CHORAZIN upon which was pronounced a woe by our Lord, on account of their indifference and disbelief. Matt. xi. 21. Luke x. 13. There is a large Roman necropolis near here.

Safed

A town on a conspicuous hill, 7½ mls. N.N.W. of Tell Hum. It is not mentioned in Scripture, but some think it is the "city set on a hill" referred to by our Lord in Matt. v. 14. Some authorities think it is SEPH, a castle fortified by Josephus.

It was an important fortress in Crusading times, and was held by the Templars. It held out for a few months against the Saracens, after the battle of Hattin (which see), but eventually fell. It was, however, again taken by the Crusaders. After the capture of Arsuf by the Sultan Bibars he marched on to Safed which he took, and massacred its defenders in A. D. 1267.

About the fifteenth century it became one of the chief centres of Jewish learning, and is even now one of the strongholds of Judaism.

In 1837 the place was entirely destroyed by a terrible earthquake in which thousands lost their lives.

Jisr Benat Yakub.

This bridge over the Jordan is about 8 mls. N. E. of Safed, and is where the road from Tiberias to Damascus crosses. A quarter of a mile south is Kusr Atra, where are the remains of a large castle, built by Baldwin in A. D. 1187, which was evidently intended to command the crossing. On the east side is a large khan, or rest house, used by caravans going to or from Damascus.

Lake Huleh

This is known in Scripture as the WATERS of MEROM, and, like the Sea of Galilee which it much resembles in shape, is simply an enlargement of the Jordan which flows into it on the north and out of it on the south. It is about 3½ mls. N. to S. and 3 mls. E. to W., and is seven feet below the level of the Mediterranean. It is mentioned in Josh. xi. 5, 7. as the scene of the great battle in which Joshua smashed the northern confederacy under Jabin king of Hazor (see Joshua's Conquest of Palestine).

Josephus calls it Lake SAMACKONITIS. On the north are extensive swamps where the Jordan enters the lake.

Er Rameh

A village 8 mls. W.S.W. of Safed, is probably the town of RAMAH, alloted to the tribe of Naphtali, Josh. xix. 36.

Kh. Kabra

A place 4 mls. N.N.W. of Sukhnin, and 12 mls. due east of Acre, was anciently called GABARA, and was a noted place during the battles of Josephus with the Romans.

El Baneh

A village 1 ml. north of Kh. Kabra, is believed to be the BETEN noted in Josh xix. 25.

Kh. Yanin

A ruin 3½ mls. S.W. of Kh. Kabra and 2 mls. N. of Kabul, may be the NEIEL of Josh. xix. 27.

Tell Dauk

A village 5 mls west of Kabul and 4½ mls. S. E. of Acre, is believed to be the BETH-DAGON mentioned in Josh. xix. 27.

Nahr Na'aman.

This short river flows through a swampy plain and reaches the sea just south of Acre, having passed to the westward of Tell Dauk. It is believed to be the SHIHOR-LIBNATH noted in Josh. xix. 26. Some translate this as River of Glass, and connect it with the river Belus, where tradition says the Phoenician sailors first discovered the art of making glass. The marsh is probably the Lake CENDEIRA mentioned by Pliny.

Acre.

This ancient city, occupying the northern promontory of the Bay of Acre, is called ACCHO in Jud. i. 31, as one of the towns still inhabited by the original natives after the Hebrew occupation of the country.

In the palmy days of the Hebrew monarchy it probably belonged to Tyre. It figured largely during the wars in the Maccabaean epoch, and it was here that Jonathan was treacherously captured by the general Trypho. At that time it was called PTOLEMAIS, probably having been rebuilt by Ptolemy Lagi.

This place was usually made a base by the Romans in their operations against the Jews, as the port was the best and almost only anchorage on the coast, and commanded the only entrance

to Palestine on the north. The apostle Paul touched here when on his last journey to Jerusalem. Acts xxi. 7. The city is also mentioned much by Josephus who fought a good deal in the neighbourhood.

During the Crusades it rose to great importance, and it was its capture in A.D. 1291, by the Sultan Khalil, which gave the final blow to the Christian domination in Palestine.

The account of its seige by Napoleon will be found elsewhere.

In the early part of the 18th century it was taken by Ibrahim Pasha who repaired the fortifications. It was again reduced by the British Fleet in 1840.

Kefr Yasif

A village 6 mls. E.N.E. of Acre, is thought by some to be the ACHSHAPH, noted in Josh. xi. 1 as one of the places that sent troops to oppose Joshua during his first raid up north.

Semeiriyeh

A village and hill 4 mls. north of Acre, is possibly the SHIMRONMEROM, mentioned with the last as one of the kings smitten by Joshua. This place may also be the SAMSIMURUNA which name appears in the inscriptions of Sennacherib, king of Assyria.

Kh. Muslik

This ruin, 5½ mls. N.N.E. of Acre, may be the MISHEAL mentioned in Josh. xix. 26. xxi. 30 as one of the boundary towns of the tribe of Asher.

El Kabry

A village, 8 mls. N.N.E. of Acre, is probably the KABARTA mentioned in the Jewish Talmud.

Kh. el Amud

A ruin, 3½ mls. north of Kh. Muslik and 2 mls. E.S.E. of Ez Zib, is perhaps the AMAD noted in Josh. xix. 26.

Ez Zib

A village on the coast, 9 mls. North of Acre, is the ancient ACHZIB noted in Josh. xix. 29. Josephus, the Jewish historian, calls it EKDIPPA.

Kh. Abdeh

A ruin, 3½ mls. east of ez Zib, is perhaps the ABDON of Josh. xxi. 30 and it may be the HEBRON noted in Josh. xix. 28.

Kh. Dabsheh

A place ½ ml. south of Teirshiba, and 6½ mls. east of el Kabry, is thought to be the DABBASHETH, a town on the boundary of Zebulun, Josh. xix. 11.

Kh. Jathun

2½ mls. East of el Kabry, is thought to be the place GATIN, which is mentioned in connection with "waters" in Jewish writings. These are probably the springs at the head of the valley of the Nahr Mefshukh.

Kh. Zuweinita

A place 1½ mls. E.N.E. of Kh. Jathun, is probably the town of BETH ZENITA, noted in the Jewish Mishna.

Malia

2 mls. east of Kh. Zuweinita and 1 ml. N.N.W. of Teirshiha, is perhaps the MELLOTH noted by Josephus with the foregoing as marking the boundary of Galilee.

It may also mark the site of the Crusading castle of MAHALIA.

Kulat El Kurein

In the Wady Kurn, 4 mls. E.N.E. of El Kabry and 5 mls. N.W. of Teirshiha, is the site of the Crusading castle of MONTFORT or CHATEAU NEUF, built about A.D. 1220.

Kh. Jelil

A spot 1½ mls. N.E. of Kulat el Kurein and 3 mls. N.N.W. of Teirshiha, is probably the KASTRA de GELIL, mentioned with Beth Zenita in the Mishna.

Neby Sebelan

A place 4 mls. east of Teirshiha, is perhaps the ZEBULUN noted in Josh. xix. 27.

El Jish

A town 5 mls. N.W. of Safed is probably the GISCHALA, the native place of "John son of Levi" who opposed Josephus in his wars against the Romans. He also tried to have the latter assassinated.

Jebel Hadireh

A hill 5½ mls. due west of the Lake Huleh and 7 mls. due N. of Safed, is believed to have taken its name from HAZOR, first noted in Josh. xi. as the capital of the king who headed the northern confederacy against Joshua (see Joshua's conquest of Palestine.) In Jud. iv. is the story of how the king of Hazor's Commander-in-chief was slain. Solomon also fortified the place to protect his northern frontier. I. Kings ix. 15.

Tiglath-pileser, king of Assyria, captured the place when he was devastating Northern Palestine about B.C. 740. In Jer. xlix. 33. the final curse is pronounced on the city.

Yarun.

A town 4. mls. west of J. Hadireh, is the ancient IRON, noted in Josh. xix. 38. There are the remains of a remarkable church here which may originally have been a synagogue.

Kades

A town 3 mls. N.N.E. of J. Hadireh, is the ancient KEDESH, which, after the Israelite conquest of the land, was made one of the cities of refuge, to which anyone who had committed manslaughter might flee. Josh. xxi. 32. It was also the native place of Barak who led the Israelites against the forces of the king of Hazor. Jud. iv. Tiglath-pileser captured the place during his campaign against Israel. In I. Macc xi. is the record of a great battle between the Maccabees and the heathen, in which the former were only saved from a disastrous defeat by the bravery of Jonathan and two of his captains. There are extensive Roman remains on the site.

Ainitha

A town 5½ mls. N. W. of J. Hadireh, is probably the BETH ANATH noted in Josh. xix. 38. and Jud. i. 33, as one of the towns allotted to the tribe of Naphtali, who put the inhabitants to tribute.

Hunin

An important place 7 mls. due north of Kades, is probably the BETH REHOB, noted in Jud. xviii. 28, as dominating the valley where Laish was situated (which see). There are remains of a castle here which exhibit many styles of masonry, from Phoenician to Crusading, and still more modern. It was one of the chain of fortresses which the Crusaders built to protect their northern frontier.

Abl

A village on an eminence in the valley, 3 ½ mls. N. N. E. of Hunin, and 1 ½ mls. south of Metulle, is thought to be the ABEL, the account of whose siege is given in II. Sam. xx. Sheba had raised a rebellion, and Joab, David's Commander-in chief, was sent to quell it. Sheba then took refuge in Abel which Joab besieged. The inhabitants thought the game was not good enough and, on the advice of one of the women voters in the place, threw Sheba's head over the wall.

It was one of the places destroyed by Benhadad king of Syria, in virtue of his offensive alliance with Judah against Israel. I. Kings xv. 20, and II. Chron. xvi. 4. It also suffered in Tiglath-pileser's invasion in B.C. 740.

Luweiziyeh

A ruin on the east bank of the Jordan 2 mls. N. E. of Abl, and 2 ½ mls. E.S.E. of Metulle, is thought by some to be the LUZ, built by the man who betrayed Bethel into the hands of the Israelites. Jud. i. 26.

El Khiam

A place 3 ½ mls N.N.E. of Metulle, is the ancient IJON, and mentioned in I. Kings xv. 20, as one of the towns taken by the king of Syria at the instigation of the king of Judah. Tiglath-pileser of Assyria also took it during one of his raids. II. Kings xv. 29.

Ladder of Tyre

The identification of this promontory, the ancient SCALA TYRIORUM, although so famous, is not absolutely certain, some authorities putting it at Ras en Nakura, 3 mls. north of ez Zib, while others place it at Ras el Abiad, 6 mls. further up the coast. The coast road has to surmount these headlands with many zigzags, and before it was cut the promontories must have offered a considerable barrier to invading armies.

Ain Hamul

A ruin in the Wady ez Zerka, 4 mls. N. E. of Ras en Nakura, is perhaps the HAMMON belonging to the tribe of Asher. Josh xix. 28.

Ramia

A place 7 mls. N.E. of Kulat el Kurein, is probably the RAMAH of Josh. xix. 29.

Kh. Haziyeh

A ruin 2½ mls. east of Ramia, is perhaps the EN-HAZOR of Josh. xix. 37.

Beit Lif

A village 2 mls. N.E. of Ramia, is thought to be the HELEPH of Josh. xix. 33.

Tibnin

A place 8 mls. N.E. of Ramia, is the site of the important Crusading "Castle of Toron" built in A.D. 1107 to dominate the road between Acre and Damascus.

Kh. Harah

A small ruin 2 mls. S.E. of Tibnin, called HOREM in Josh. xix. 38, and noted as part of the inheritance of the tribe of Naphtali.

Kana

A village 6½ mls. W.N.W. of Tibnin, is the KANAH noted in Josh. xix. 28, as part of the boundary of the tribe of Asher. There are considerable ancient remains in the neighbourhood.

Yanuh

A town 3, mls. north of Kana, is the JANOAH named in II. Kings xv. 29 as one of the places taken by Tiglath-pileser during his invasion of the kingdom of Israel.

Kabr. Hiram

A place 2 mls. N.W. of Kana, where there is an ancient Phoenician monument called the tomb of Hiram. The remains are undoubtedly ancient, though whether it has anything to do with the Hiram of the Bible is an open question. I. Kings v.

Ras el Ain

A village on the coast 5 mls. W.N.W. of Kana, and 3 mls. south of Tyre, is the site of the extensive reservoirs which supplied the latter city with water, which was conducted there by an aqueduct of which traces still remain.

Es Sur.

The above is the modern name of TYRE, one of the most famous cities of antiquity. Its chief temple was supposed to have been founded about B.C. 2750, but its origin is uncertain, though it is pretty well agreed that it was simply an off-shoot from the mother city of Sidon, in the same way that Tyre colonized the whole coast line of the Mediterranean, and even as far as the Scilly Isles and Cornwall.

The city was originally built on the mainland opposite two islands which formed harbours for the vessels. It was an important place during the time of the Egyptian domination of Palestine, and the Prince of Tyre did his share of lying, intrigue, and rebellion, with the other chiefs in the country.

Tyre is mentioned in Josh. xix. 29., where it is called "the strong city." Later on during the reigns of David and Solomon, there were great trade relations between Tyre and Israel, and latterly there was a certain amount of intermarriage between the royal families of Israel and Judah with the Princesses of Tyre, leading to disastrous results. I. Kings xvi. 31, etc.

The history of Tyre is a long tale of revolts, successful and otherwise, from a suzerain power, and gradually the centre of importance was shifted from the city on the mainland to the islands, as they could be made practically impregnable, though this left the inhabitants with only a precarious water-supply.

The culminating event, however, was the siege by Alexander the Great. The inhabitants retired to their islands and, having command of the sea, defied all efforts to take their city. Alexander soon saw that the only way to take the place was to approach by land. He accordingly started the stupendous work of filling up the channel between the islands and the mainland. In this work the whole of the materials comprising the city on the shore were used, so that the site was made then, and is now, quite bare. This fulfilled the prophecy of Ez. xxvi. 3,5., uttered nearly 300 years previously, when Tyre was at the height of its prosperity. Alexander did not have it all his own way, for once a great storm destroyed the half completed mole, but the work was pushed on again. Immense quantities of trees were used in the attempt to bind the structure but Tyrian divers swam out and attached grappling hooks with which the defenders then pulled them away into deep water. They also floated fireships against the mole, and poured boiling lead and red hot sand on to the men working there. However, at last the causeway was finished and Alexander's legions, by towers and scaling ladders, poured into the place. A few of the inhabitants escaped by the fleet but immense numbers were massacred ; two thousand were crucified on the sea-shore and thirty thousand sold into slavery.

Although Tyre rose again from its ashes, it never regained its former prestige, Alexandria taking its place as the mart of the then known world.

Our Lord visited the district at least once (Mark vii. 24.) and the apostle Paul spent a seven days leave there, Acts. xxi. 3,4. In the early days of the Christian era, a magnificent church was built here of which the remains are still visible, and it was an important Bishop's See during the Crusades. Tyre was captured by the Crusaders under Baldwin II. in A.D. 1124, and 66 years later Frederick Barbarossa was buried in its cathedral, but in A.D. 1191 it was finally surrendered to the Moslems.

About the 15th century it passed into Turkish hands.

Nahr Kasimiyeh

The ancient LEONTES. It is the third largest river in Syria, and takes its rise in the far north near Baalbec. It then flows in a S.S.W. direction between the Lebanon and Anti-Lebanon ranges, and here it goes under the name of the Nahr Litany ; then it turns nearly due west reaching the sea about 5½ mls. north of Es Sur.

At El Kuweh, about forty miles from its mouth, is a remarkable natural bridge, or rather the river has tunnelled underneath. About a mile from its mouth an old Roman bridge still spans the river at a place called Jisr el Kasmiyeh.

Kulat es Shukif

On the west bank of the Nahr Litany, and 3½ mls. N.W. of Metulle, is the old Crusading castle of BELFORT, or BEAUFORT.

Adlun

A village near the coast 11 mls. north of es Sur, is the ancient ORNITHOPOLIS. There are great quantities of ancient remains here as well as many rock-cut tombs in the neighbourhood.

Surafend

A small place 9 mls. north of the mouth of the Nahr Kasimiyeh, is the ancient SAREPTA or ZAREPHETH. It is thought also to be the MISREPHOTH-MAIM (Josh. xi. 8) to which place Joshua chased the kings from the battle at J. Hadireh (which see.) It is mentioned in Obadiah 17,21. in the remarkable resume of the recent capture of Palestine.

In I. Kings xvii. 9. etc. is the remarkable tale of how the prophet Elijah was fed by a widow during a famine. This is alluded to by our Lord in Luke iv. 26.

Saida.

This growing town on the coast, 8 mls. N.N.E. of Surafend, is the ancient SIDON or ZIDON. It was the mother city of the Phoenicians, and, even after Tyre, which was the daughter city of Sidon, had far out-stripped in importance the parent, their rulers were still called Kings of Sidon. It is first noted in the Bible in Gen. x. 15,19, in the account of the ethnological divisions of the earth.

About B. C. 1000 Sidon began to decline as Tyre rose, but owing to its having submitted to conquerors that Tyre resisted, it has not suffered the destructions of the latter. In Gen. xlix. 13. the border of the tribe of Zebulun was said to be Zidon. In II. Sam. xxiv. 6. it is named as the northern limit of the census ordered by David and taken by his Commander Joab. Ezra iii. 7 mentions the contractors who supplied timber from this port for the building of the second temple. In Isa. xxiii. 12 is an interesting allusion to Chittim (Cyprus) as a place of refuge when the city was besieged. This confirms what we read in secular history. The place is frequently alluded to by the prophets along with Tyre. It submitted to Alexander the Great when on his tour of world conquest. A remarkable sepulchre was discovered near here containing a number of exquisitely carved marble sarcophagi. They are believed to belong to some of Alexander's high military officers who fell in the battle of Issus and the siege of Tyre. One specially fine one is thought by some to have belonged to Alexander himself. They are now in the museum at Constantinople, or were before the war.

During the Crusades, Sidon again rose to importance, and was captured by king Baldwin with the assistance of the English, German and Norwegian fleets. There are two castles, the old Crusading one on the hill to the S.E., and the more modern one in the town dating from the 13th century and which, up till recently, was used as the Turkish barracks.

JOSHUA'S CAMPAIGN EAST OF JORDAN.

The land east of Jordan is roughly divided into two parts, by three wadies which run into the Jordan valley. Taking the southernmost first, there is the Wady Mojib, the ancient River ARNON, which runs into the middle of the Dead Sea : to the south of this was what is generally known as the land of Moab. North of the Wady Mojib was the territory of the Amorites, which consisted of the high land extending northward, till the Wady es Zerka, the ancient River JABBOCK, is reached, which runs into the Jordan, nearly half way between the Lake of Galilee and the Dead Sea. North of this was the Land of GILEAD, known by that name in ancient times, which extends as far as the Nahr Yarmuk, which joins the Jordan just as it debouches from the Lake of Galilee. The northern part of Gilead was also known as DECAPOLIS in New Testament times.

The primary interest of the district to the South and East of the Dead Sea, is that it was from this direction that the Hebrews commenced their conquest of Canaan. The Edomites inhabited a district to the south of the Dead Sea, and the Hebrews were commanded not to interfere with them. (Deut. ii. 4, 5.) Next they passed over the Wady el Hesy (anciently called the BROOK ZERED) which runs N.W. into the south end of the Dead Sea, and this brought them into the territory of the Moabites, who also were not to be meddled with by the Hebrews. (Deut. ii. 19.) However the king of Moab got scared and sent to Pethor, a town on the Euphrates, 60 mls. N.E. of Aleppo, to fetch Balaam the soothsayer to come and curse the Hebrews. (Num. xxii. 5. xxiv. 25).

It would take too long in a book like this to go into a discussion on the identification of the places where Balak reared his altars at Balaam's orders, but suffice it to say that places have been found with the altars still there, which answer to all the requirements of the narrative, and which there is no adequate reason for doubting are the very altars reared by Balak the son of Zippor. Let us quote Col. Conder on the subject :

"There are few incidents more dramatic than the tale of the wild seer of Pethor, restrained from cursing and compelled to bless, standing amid the smoke of the sacrifices, and gazing on the black camp in the white gorge below, while the rude dolmen tables (altars) ran red with the blood of oxen and rams, and the words of his chant came without thought of his to his lips". The lyrical prophecies uttered by Balaam are unsurpassed in splendour and beauty. Below are portions of them rendered into verse by the writer's great aunt.

Num. XXIII. 18—24.

Rise up, Balak, come and see,
Hearken, Zippor's son, to me :
God Almighty is not man,
'Tis not His to change His plan ;
He hath said, and He will do it,
Bitterly shall Moab rue it.
My commandment is to bless,
Neither may I dare do less.
Jacob's sin was never seen,
Nor perverse hath Israel been ;
God — Jehovah — is with him,
And they shout, for He's their King.
He brought out from Egypt's scorn,
Strong as is an unicorn !
There is no enchantment here :
Israel, what hast thou to fear ?
Soon the time will round be brought,
When they'll see what God has wrought.
As a lion seeks his prey,
Young and daring, so will they ;
Nor will take their rest again,
Till they feast upon the slain."

Num. XXIV. 3—9.

List, list to the words which are soon to be spoken
By Balaam of Beor, whose eyes are now open.
Who is seeing a vision of God, at mid-day
In a trance, and yet conscious of all he shall say !
How goodly thy tents are, O Jacob ! and he
Most happily dwells who is gather'd with thee !
As the trees of lign-aloes thy tents now appear,
As cedars whose branches are green all the year ;
Thy plentiful seed shall like waters be spread,
And thy King above Agag shall lift up his head.
Oh mention again that from Egypt they came,
For the might of Jehovah is told in that name:
He hath the fierce strength of the unicorn shown,
And will when the nations again are o'erthrown :
The lion yet couches ; but say, who will dare
To stir him up resting, His vengeance to share ?
Blessed for ever he who blesses thee,
And he that curses, let him cursed be !

Num. XXV. 17—19.

Lo ! I shall see Him, and with open eye
I shall behold Him, but it is not nigh !
Yes, there shall come from Jacob's line a Star, —
I see its brightness beaming from afar ;
A sceptre shall arise from Israel too,
To smite proud Moab, Seth, and Edom through.
Israel shall then do valiantly, for He
Who comes of Jacob shall a conqueror be !

Most students are agreed that "Edom" represents the modern Turkey, and one wonders whether Balaam had the vision of the E.E.F., symbolised by the lion and the unicorn, the Royal Arms of Britain, pushing Turkey out of the Holy Land.

However, Israel suffered a reverse, from the same cause that many another army has gone down and under (see Num. xxv. 1.)

They were next opposed by Sihor, king of Heshbon, the modern Hesban, 13 mls. S.W. of Amman, but he was defeated and overthrown. After that they seem to have marched up the Jordan valley, and subdued Og, king of Bashan, which gave them all the territory east of Jordan, and north of the Wady es Zerka. This practically finished all opposition on that side of the river, and left Joshua free to cross the Jordan valley without interference, and also gave him rich corn and grazing lands in his rear from which he could draw supplies while engaged on his campaign in Palestine proper.

El Keryed.

A place 2 mls. S. of the southern shore of the Dead Sea, is by some thought to be the ancient ZOAR (but see Tel es Shaghur.)

El Kerak.

This important place, 11 mls. from the east shore of the Dead Sea, was the capital of Moab, and goes under several names in the Bible. It is called KIR-HARESETH in II Kings iii. 25, in the account of the rebellion of the king of Moab, when he attempted to throw off the yoke of the king of Judah. It is mentioned several times in the prophecies of Isaiah and Jeremiah.

There are the remains of a strong Crusaders' castle, and originally the only entrances were two rock-cut tunnels. It was twice unsuccessfully beseiged by Saladin, before it finally fell, after the battle of Hattin had broken the Crusaders' power.

Rabba.

A small place 6 mls. N. of Kerak, is known in Scripture as AR of MOAB, and is mentioned several times in Deut. ii., in the account of Israel's dealings with the Moabites.

Wady Mojib.

This is the ancient RIVER ARNON which runs into the east side of the Dead Sea. It is noted in Num. xxi. 13. et seq, in the travels of the children of Israel. It was also where Balak, king of Moab, came to meet Balaam. Num. xxii. 36.

El Arair.

This, the ancient AROER, is on the north side of the Wady Mojib, 15 mls from the Dead Sea. It is frequently mentioned as being on the bank of the river Arnon (which see).

In Jud. xi. 32. it is mentioned as the place where Jepthah, the judge, smashed the Ammonites, and it was also the stopping place of Joab the Commander-in-chief when he was taking a census for king David. (II Sam. xxiv. 5).

Dhiban.

This place, 3 mls. N.W. of Aroer, is the ancient DIBON, one of the important cities of the Moabites. It is noted as one of the places rebuilt by the Gadites, to act as a sheepfold while their fighting men were on the other side of the Jordan, (Num. xxxii. 34.)

It is also mentioned in the prophecies of Isaiah and Jeremiah, when pronouncing the doom of Moab. It was at this place that the famous "Moabite stone" was discovered, which is a contemporary record by Mesha, king of Moab, of the incident narrated in II. Kings iii. 4-27. This monument is now in Paris and ranks with the "Rosetta stone", and the "Siloam inscription", in value and interest.

Mukaur.

A place 9 mls. N.W. of Dhiban is the fortress of MACHAERUS originally built by John Hyrcanus. Afterwards it was destroyed by Gabinus, a Roman general. Later Herod rebuilt it, and tradition says it was here where the feast was held at which Salome danced, and Herod to please her had John the Baptist beheaded in the extensive vaults below (see also Sebustieh). Later on it was one of the last rallying places of the Jewish zealots who escaped the fall of Jerusalem.

Um el Walid.

13 mls. N.E. of Dhiban, is by some thought to be the place JAHAZ, where Israel had the encounter with Sihon, king of Heshbon. Num. xxi. 21-24).

Wady Zerka Main.

This gorge, which runs into the Dead Sea half way between the Wady Mojib and the Jordan, is believed to be the ancient NAHALIEL, (Num. xxi. 19.) On the north side of the wady, about 2 mls. from the coast, are the famous hot springs called

Callirhoe

and known as the BATHS of HEROD, where the tyrant vainly tried to wash away the fatal disease from which he succumbed later at Jericho.

Medeba.

A town 4 mls. S.E. of Mt. Neba, is noted in I. Chron xix. 7. as the place where the Ammonites gave battle to David when he came to punish them for their senseless insult to his ambassadors. The dispositions of his forces and reserves, by Joab, David's Commander-in-Chief, are interesting.

Here also John, one of the Maccabaean brothers, was murdered ; his death was avenged by the murder of a wedding party belonging to the murderer's family. Later it was captured by John Hyrcanus.

The place is chiefly famous now for the discovery, some years ago, of the Medeba mosaic, a tesselated pavement of an ancient church, which was a map of Palestine and Lower Egypt.

Balaam's altars.

Between Medeba and the Dead Sea, are believed to be the three places from which Balaam viewed the camp of Israel, and uttered his prophecies (see Joshua's campaign East of Jordan). The Hebrews were encamped in the plain to the north of the Dead Sea, near the modern Suweimeh and Tell Rameh now called the Ghor es Seiseban. The first place where Balaam viewed the camp of the Israelites was probably at el Maslubiyeh, a place 3 mls. W. of Medeba, called (in Num. xxii. 41.) the "high places of Baal", and believed to be the same as BAMOTH, (Num. xxi. 19.) The next place where Balaam was brought was the Field of Zophim, (Num. xxiii. 13, 14.) but from there he could only see a part of the Hebrew camp in the plain below. The last place (Num. xxiii. 28) was probably at the cliff at Minyeh, which is a conspicuous spur to the north of Callirhoe, and which projects farther west than the others, from whence a complete view could be obtained of the Israelite host.

Jebel Neba

This place, $3\frac{1}{2}$ mls. N.W. of Medeba, has already been mentioned in connection with Balaam, but it is also the place from whence Moses had his last view of the Promised Land. On the N.W. is a spur called Ras Siaghah, which is possibly the actual spot where he stood, as from there the whole view as detailed in Deut. xxxiv. 1, 4. can be seen.

Hesban.

A town 4½ mls. N.E. of Jebel Neba is the ancient Heshbon, first noted in Num. xxi. 25. as one of the cities taken by the Israelites. The fish pools of Heshbon are referred to in Cant. vii. 4. as being near the "gate of Bath-rabbim", which may have been a gateway at an existing rock-cut path leading from the wady to the plateau above.

El'Al.

This, the ancient ELEALAH, 1½ mls. N.E. of Hesban, is practically always mentioned with Heshbon as one of the towns captured and rebuilt by the Reubenites.

Sumia.

This is probably the ancient SIBMAH, 2 mls. N.W. of Hesban. The same note as El'Al applies to this also.

Ain Suweimeh.

The ancient BETH JESHIMOTH, 3½ mls. E. of where the Jordan empties itself into the Dead Sea. It is where the Israelites were camped preparatory to their crossing the river. Num. xxxiii. 49.

Tell Rameh.

3 mls. N.E. of Ain Suweimeh, is a hill which has been identified as the BETH-HARAN of Num. xxxii. 36. which the Gadites used as a base while they were fighting on the other side.

Tell Shaghur.

I ml. E. of Tell Rameh, is a village which by some is thought to be the ZOAR where Lot fled during the destruction of the cities of the plain, Gen. xix. 22, 23. It was also one of the cities which the raiding kings from Mesopotamia captured. (Gen. xix. xiv. 8, 10).

Kefrein.

A place 1½ mls N. of Tell Rameh, is thought to be the ABEL-SHITTIM, where the Israelites encamped. (Num. xxxiii. 49).

Tell Nimrim.

4 mls. N.N.W. of Kefrein, is the ancient BETH-NIMRAH, noted in (Num. xxxii. 36).

Arak el Emir.

This place, 6½ mls E. by N. of Tell Nimrim is situated in the Wady Sir, and was the place HYRCANIUM, built as a palace and fortress by Hyrcanius the priest when he was driven out from Jerusalem by his brothers, with whom he had quarreled. He ruled here for seven years and eventually committed suicide. The discoveries agree with the accounts given by Josephus.

Amman.

An important place 12½ mls. E. by N. of Arak el Emir. It is the ancient RABBAH which is mentioned as the capital of Og king of Bashan, whose iron bedstead was nine cubits long by four broad (Deut iii. 17.) This probably ought to be translated throne, or tomb, and it is interesting to read of Col. Conder's discovery, near here, of a huge dolmen whose length is nine cubits. The place was also called RABBATH, and was the city which Joab besieged while David stayed behind in Jerusalem and got into mischef. (II. Sam. xi., I. Chron. xx. 1.) After the main part of the city was taken, Joab sent for David to be present at the final assault on the citadel, so that his name should get the glory. (II Sam. xii. 26, 29).

About the 3rd. century B.C. it was captured by one of the Ptolemies and called PHILADELPHUS, and most of the ruins, which are extensive and interesting, date from this period. There is however a very beautiful Arab building on the citadel hill, which appears to be a specimen of early Arab art, and the only other buildings known in the same style are the Mosque of the Dome of the Rock in Jerusalem, and the remains of a Sassanian palace at Ctesiphon in Mesopotamia.

El Jubeihat.

This place, 6½ mls. N. N. W. of Amman is perhaps the ancient JOGBEHAH, mentioned in connection with Gideon's raid on the Midianites, (Jud. viii. 11.) The same chapter records what he did to the slackers and conscientious objectors, who would not join up and help him.

Es Salt.

Very little is known of this place in ancient times, though its position, just south of Jebel Osha, must have made it of some importance. There is a record of the Crusading king, Baldwin I. taking tribute from there. Later Saladin occupied the place but it was taken and destroyed by the Mongols and little else is known of it. The existing remains are of a castle which was built by the Sultan Bibars in the 13th century.

Jebel Osha.

A mountain 2 mls. N. of Es Salt, on the northern slopes of which is believed to be the PENUEL first noted in Gen. xxxii. 30, when Jacob had that wonderful struggle with the angel. Later on it is mentioned in I. Kings xii. 25, as one of the places where Jeroboam had his residence, after the ten tribes had got Home Rule.

Jelaad.

This place, 5 mls. N. of Es Salt, is thought by some to be the Gilead mentioned as one of the camping places of the Ammonites, (Jud. x. 17.) and also it is described in Hos. vi. 8, a description which would fit many other places as well. The whole district is very often spoken of as Mount GILEAD in the Bible.

Ed Damieh.

A place on the Jordan where the Wady Zerka joins it. It is probably the City ADAM noted in Josh. iii. 16, in connection with the drying up of the Jordan to let the Israelites pass. It may also be the ADMAH which was one of the cities of the plain overthrown with Sodom and Gomorrah.

Jebel Ajlun.

This high mountain plateau, situated on the east of the Jordan, between the Wady ez Zerka (River JABBOCK), and the Nahr Yarmuk (River HIROMAX), gives its name to the whole district, but it was anciently known as the land of GILEAD, and during the Roman era the northern part of this district was called DECAPOLIS.

Tell Deir Alla.

This hill which is ½ ml. North of the Wady ez Zerka, and 2 mls. east of the Jordan, has been identified as the SUCCOTH, where Jacob stayed some time and made cattle pens. Gen. xxxiii. 17. It is next mentioned in Josh. xiii. 27. as one of the cities of the tribe of Gad. Jud. viii. records the rotten behaviour of the men of Succoth to Gideon and his army, and how he "taught" them when he returned. This is probably the district, where, in the clay ground, the wonderful brass castings were made, notably the pillars Jachin and Boaz, for the ornamentation of Solomon's temple. I. Kings vii. 46. II. Chron. iv. 17.

Rajib.

A town 5 mls. N.E. of Tell Deir Alla, was anciently called RAGABA, or REGUEB, and was famed for its oil. Alexander Janneus died here but his death was concealed by his widow Alexandra, till she had secured the kingdom for herself and her sons. Josephus xiii. Ant. xv. 5. (see Jerusalem History. P. 40.)

Kalat er Rabad.

A conspicuous ruin 7 mls. N.N.E. of Rajib, was one of the strongest of the Crusading chain of fortresses defending Palestine on the east.

Jerash.

An important place 13 mls. E.N.E. of Rajib, was called in Roman times GERASA. It seems to have beeu a purely Roman city, as there are large remains of temples, baths, hippodromes, etc., but although the Crusading king Baldwin II. attacked the place there are no remains of that era.

Reimun.

A place 4 mls. W. by N. of Jerash, and 9 mls. E.N.E. of Rajib, is believed to be the ancient RAMOTH in Gilead, one of the cities east of Jordan that the Israelites appointed as "cities of Refuge" (Deut. iv. 43.) It is also named as the headquarters of Solomon's victualling officers I. Kings iv. 13, The town was later captured by the king of Syria, and I. Kings. xxii. records the adventures of the kings of Israel and Judah when they decided to recapture it. It was also the place where Jehu was secretly anointed king, and where the plot was hatched which resulted in the murder of the kings of Israel and Judah. II. Kings. ix. II. Chron. xviii.

Suf.

A place 4 mls. N.E. of Jerash, is probably the ancient MIZPEH, where Jacob and his father-in- law Laban agreed to play the game with each other. There is a fine group of ancient stone monuments near here, closely resembling those so common in Scotland and the West of England. Gen. xxx. 49.

Kh. Fahil.

A village 2½ mls. east of the Jordan, and 7 mls. S.E. of Beisan, is the ancient PELLA, which was perhaps founded by Alexander's soldiers.

Antiochus the Great captured it in B.C. 218, and it was also captured and destroyed by Alexander Janneus. It was one of the cities of Decapolis, and was where the early Christians fled during Titus' campaign against Jerusalem, remembering Christ's words in Luke xxi. 20, 21.

El Deir.

A ruin on the south side of the Wady Yabis, 5½ mls. S.E. of Kh. Fahil, is thought by some to be the JABESH-GILEAD, mentioned in I. Sam. xi. 1-11., when Saul and his sons had been killed in battle, and their bodies shamefully exposed on the walls of Bethshean, a volunteer party crossed the Jordan in the night, and rescued the bodies which they brought home and cremated. I. Sam. xxxi. 11,12. David congratulated the men on their bravery. II.Sam. ii. 4,6. and later had the remains buried in Saul's family sepulchre. II. Sam. xxi. 12, 14.

Taiyibeh.

A place 9 mls. N.E. of Kh. Fahil, is thought by some to have given its name to the LAND of TOB mentioned in Jud xi. 3, 5. as the residence of Jepthah when the elders of Israel were in difficulties. The men of Tob (Ish-tob) were also allies of the Ammonites when they madly insulted David's ambassadors. II Sam x. 8.

Mukes.

An important place 6 mls. S.E. of Semakh on the Sea of Galilee, and on the high road from Beisan to the Hauran, east of the Jordan. It was called GADARA, and probably gave its name to the district mentioned in Mark v. 1. and Luke viii. 26. It was an important city under the Romans, and in B.C. 30, it was given by Augustus to Herod the Great, but at his death it reverted to its status of a free city in the Empire. There are extensive remains of theatres and a basilica, and the vaults under the former are still perfect and in use as cattle pens.

Irbid.

A large and important place 6 mls. east of Taiyibeh, and 12 mls. S.E. of Mukes, is the ancient ARBELA, but little is known of it. Some would indentify it with the place mentioned in I. Macc. ix. 2. (but see Irbid, 4 mls. N. W. of Tiberias.)

Beit Ras.

A village 3 mls north of Irbid, is in all probability the ancient CAPITOLIAS, mentioned in the Itinerary of Antonius, and the Peutinger Tables. There are extensive remains of temples and vaults.

Remtheh.

An important place on the road junction, 10 mls. E. by N. of Irbid, is possibly the RAMATH-MIZPEH noted in Josh. xiii. 26. when defining the boundaries of the tribe of Gad. It may also be the MASPHA, of I. Macc. v. 35. that Judas Maccabaeus burnt.

Ed Dera'ah.

An important junction on the Hedjaz railway, 7 mls, N.E. of Remtheh, is probably the ancient EDREI. The battle that was fought here was the northern limit of the Hebrew offensive East of Jordan. Num. xxi. 33. Deut. iii. 1-11. The remains in this neighbourhood show vast underground cities, with stone doors etc. in fact just such places as giants would construct and inhabit.

Bosra-eski-Sham.

A large place 20 mls. E.S.E. of Ed Deraah, is the ancient BOZRAH, or BÓSORA, noted as the site of a great victory gained by Judas Maccabaeus. I. Macc. v. 28. There are extensive Greek and Roman remains here, and in A.D. 105 it was made a Roman colony. It is connected with Ed Deraah by an old Roman Road.

El Hammi.

A place on the Nahr Yarmuk, 2 mls. North of Mukes, is the ZAPHON of Josh. xiii. 27. Josephus the Jewish historian speaks of it as AMATHUS, which Alexander Jannaeus, the son of Cleopatra, took after he had besieged for ten months and taken Gadara (which see.) He was afterwards defeated in this valley by "Obodas the Arabian," probably an Arab sheikh. There are warm medicinal springs here.

Nahr Yarmuk.

This, the ancient HIEROMAX, flows into the Jordan about four miles south of the Sea of Galilee, and was roughly the dividing line between Bashan on the north and Gilead on the south, and ran through the middle of the territory known as Decapolis.

Semakh.

A town on the extreme south shore of the Sea of Galilee, and east of where the Jordan leaves it, is believed by some to be the ancient HIPPOS, (but see Susiyeh).

Susiyeh.

A town 6 mls. N.E. of Semakh, and 2 mls. from the sea shore, is believed to be the ancient HIPPOS. It was on the old high road to Damascus, and is mentioned by Josephus as one of the important cities of Decapolis.

Fik.

A village on the Damascus road, 2 mls. E.N.E. of Susiyeh, is thought to be the APHEK, (one of the many places of this name) mentioned in I. Kings xx. 26, 30. as the place where the Syrians fled after their disastrous battle with Israel.

Kalaat el Husn.

A ruin 2½ mls. west of Fik, and 1 ml. N.W. of Susiyeh, is the ancient fortress of GAMALA, where the Jews in northern Palestine made their last stand against the Romans under Titus. On the eventual capture of the place the slaughter was awful, and only two out of the entire population are said to have escaped.

Kursa.

A village on the east shore of the lake, and 3 mls. N.N.W. of Kalaat el Husn, is thought to be the place spoken of as the country of the Gergesenes in Matt. viii. 28. This is probably where the destruction of the swine occurred, which upset the local pork trade for a time.

Kefr el Ma.

A village 10 mls east of Kersa, is believed to be the place ALEMA mentioned in I. Macc v. 26. as one of the strong cities of Gilead.

Sahem ej Jaulan.

A village 7 mls. E. by S. of Kefr el Ma, is situated amongst extensive ruins, and is believed to be GOLAN, one of the cities of refuge established by the Israelites E. of Jordan. Josh. xx. 8. xxi. 27. This probably gave its name to the modern district of Jaulan.

Tell el Kady.

A small hill situated amongst the Jordanic streams N. of Holeh, and 5 mls S. E. of Metulle. It was called DAN, and is first noticed as the place where Abraham caught the raiders who had captured his nephew Lot. Gen. xiv. 14. In Josh xix. 47. and Jud. xviii. is the interesting historical notice of how a raiding party of the Danites, who had found the territory allotted to them in the south too small, fell upon the place which was inhabited by a colony of the Zidonians, and conquered it, and changed the name from LAISH or LESHEM to Dan. It was the most northerly possession of Israel and is frequently mentioned in the expression "from Dan to Beersheba."

Jeroboam, the first king of Israel after the ten tribes had got home rule, set up a golden calf for worship here, so as to prevent the people going to Jerusalem. I. Kings xii. 28, 30. It is mentioned as one of the places destroyed by Benhadad king of Damascus, I. Kings xv. 20. II. Chron. xiv. 4.

Banias.

A town 2 mls. east of Tell el Kady is thought by some to be the ancient Dan. (but see Tell el Kady.) It is perhaps the BAAL-GAD noted in Josh. xi, 17. as the limit of Joshua's conquest.

In New Testament times it was called CAESAREA PHILIPPI, and was visited by Our Lord. Matt. xvi. 13. Mark. viii. 27.

It was an important strategical place on the north of Palestine and a conqueror from Syria had first to settle with its fortress, as when Antiochus the Great, in a battle near here, won Palestine from the Ptolemies. There are extensive ruins, here, mostly Roman. Herod the Great erected a temple in honour of Augustus Caesar. The town was taken by the Crusaders in A. D. 1129 but later changed hands several times.

High up the mountain side to the east of Banias is the Kulat es Sulbeibeh, an old castle of Saracen origin, and famous as the residence of the "old man of the mountain," one of the chiefs of the Assassins.

Dimesk esh Sham.

This is perhaps better known under its Biblical name of DAMASCUS, a city which is perhaps the oldest in the world. It is first directly mentioned as the native place of Eliezer, Abraham's confidential servant, Gen. xv. 2., and we find the name several times in the Egyptian lists of Totmes III. and Rameses II.

As it was actually outside the Promised Land it does not appear much in the earlier Hebrew history, till the time of David when he conquered and garrisoned the place. However, later there was constant war between Damascus and Israel with varying fortunes. Elijah was ordered to anoint Hazael king of Syria. I. Kings xix. 15.

Ahab king of Israel conquered Benhadad king of Syria, and part of the indemnity given was that the Israelites should have a trading quarter in Damascus. I. Kings xx. 34. Probably this carried with it immunity from customs dues.

In II. Kings v. is the touching story of how Naaman the Commander-in-chief of the king of Syria was recovered of his leprosy by Elisha the prophet. (see Samaria.) In II. Kings xvi. is the account of how Ahaz of Judah, bribed Tiglath-pileser king of Assyria to come and attack the Syrians, who with the Israelites were pressing him. The king of Assyria, nothing loth, came and captured Damascus, B.C. 732, and Ahaz went there to meet him. He saw there an altar which took his fancy, and he ordered one like it to be constructed at Jerusalem.

During the Greek period, the importance of Damascus was overshadowed by the new capital Antioch. After many vicissitudes, it passed under the Roman yoke, where it was when next it figures in Scripture, as the place of the conversion and baptism of the Apostle Paul. Acts ix. 1-31.

Damascus was besieged by the Crusaders, but never captured, and always remained a menace to the Frank rule in Palestine.

The chief building of interest in Damascus is the great mosque. This probably stands on the site of the temple of Rimmon, II. Kings v. 18, and it is thought that there are existing remains of this. Later the Romans built a temple, and still later a large Christian cathedral was built here, which was afterwards turned into a mosque. This was the traditional burying place of the head of John the Baptist. The place was last burnt down in 1893.

The other places of interest are the Street called STRAIGHT, Acts ix. 11., a probably genuine site ; the house of Ananias, Acts ix. 10, and the place where the Apostle Paul escaped over the wall in a basket, Acts ix. 24,25, are also shown, though these latter have little except tradition to substantiate them.

Damascus has been compared to a pearl set in emerald, and its appearance from a distance is one of surpassing beauty. The plain in which it is situated is watered by two rivers, the Barada and the Awaj, called in II. Kings v. 12, ABANA and PHARPAR, which Naaman proudly compared to the useless Jordan. The Awaj rises in Hermon, and the Barada in the Lebanon further north, but both, after irrigating the plain, lose themselves in the marshes to the eastward.

NAPOLEON'S EXPEDITION TO SYRIA IN 1799.

In 1798 Napoleon, popular and powerful, was in Paris after a successful campaign in Italy. In fact his popularity was so great that the French Government of the day thought that they had better keep him well employed, so he was given charge of the army that was being prepared for the invasion of England. That army never moved in the direction of England, for the simple reason that the British fleet had command of the Channel. Napoleon soon realized that, in consequence, it was useless to attempt the invasion of England, though throughout his active career he never seems to have *fully* realized, what the Germans know to their cost now, viz., the influence of sea-power in all great wars. He then saw that the only way to touch Britain was in the East, and, consequently, that the first step in menacing India was the conquest of Egypt. The French Government fell in with the proposal at once, doubtless glad to get a man like Napoleon, who might prove dangerous to themselves, out of the country. An expedition was rapidly organized and Napoleon sailed for Egypt, by good fortune dodging Nelson who was watching Toulon. Malta was the first objective and easily occupied, as von Hompisch, a German, the Grand Master of the Order of St. John, treacherously surrendered the fortifications in consideration of a large bribe offered by Napoleon.

A garrison was left at Malta, and the expedition pushed on to Alexandria, which was reached on July 1st. 1798. That city was taken the next day, and then the army marched on to Cairo where they met and defeated the Mamelukes, Ibrahim Bey and Murad Bey, at the battle of the Pyramids. Cairo then surrendered and Napoleon sent one of his generals, Dessaix, to pursue Murad who had fled up the Nile.

Meanwhile an irreparable disaster overtook Napoleon, for Nelson found his fleet at Aboukir Bay and completely destroyed it ; though in fairness to Napoleon it must be said that had the French Admiral obeyed orders, it would not have happened, at least then. This completely destroyed all chance of further supplies from France, and, to a smaller man than Napoleon, would have meant an end of all his dreams ; but he immediately set about the organization of his conquests in Egypt. Ibrahim Bey was defeated at Salahia, whither he had retired and was obliged to flee into Syria. Alexandria, Rosetta, and Damietta were fortified to protect the country from attack by sea, and the civil government and taxation of the country were thoroughly organized. Napoleon even started digging a canal to connect the Red Sea and Mediterranean ; such was the extraordinary energy of this unique personality.

While engaged on this, Napoleon received news that Turkey had joined the alliance of England and Russia against France, and that two Turkish armies were preparing for the reconquest of Egypt, one at the Island of Rhodes for a descent on the coast, and the other being collected at Damascus for the invasion of Egypt by way of the Isthmus of Suez. Napoleon at once saw that the best defence was a vigorous attack, and prepared for a march into Syria, to destroy if possible the menace from that side.

He could get no reinforcements, Nelson having command of the sea, and he was also obliged to leave strong garrisons in Egypt, so the whole force available for the expedition did not amount to more than 13,000 men. It was made up of four divisions of infantry of about 2,500 men each, under Generals Kleber, Regnier, Bon, and Lannes. The cavalry, about 900 strong, were commanded by General Murat. The engineers, about 350 strong, were in charge of General Cafferelli, and the artillery was in the charge of General Dommartin, who had under him about 1400 men, four 12-pounders, fifteen 8-pounders, four 4-pounders, eight 3-pounders, fifteen 6-inch-howitzers, and three 5-inch trench mortars. Heavy guns could not be brought across the desert, so they were sent across by sea and captured by the English.

It is well to realize, at the outset, the geographical conditions at that date. Of course the Suez Canal did not exist, and Lake Menzaleh, whose eastern boundary is now the Suez Canal, then extended about fifteen miles further east. Salahia was the frontier town of Egypt. The transport consisted of 2,000 camels and 3,000 mules and donkeys, as well as 2,000 camels for water, and 1,000 camels with fifteen days provisions, as well as mules and donkeys for baggage.

Katia was made the rendezvous. Regnier, with his division from Belbeis and Salahia, occupied the place and built a fort. Kleber brought his division from Damietta by boats across Lake Menzaleh, and the other divisions followed. El Arish, where there was a Turkish fort with a garrison of 2,000 men, was the next ojective, and after a forced march, with three battalions and two light guns, the place was invested, but could not be captured till the main force came up. A large convoy of food and reinforcements was coming from the north to relieve the fort, and it was captured, which was a welcome addition to Napoleon's commissariat.

El Arish fort was surrendered after about a week's siege, and the garrison were sent as prisoners to Cairo. The advance was continued ; Regnier with his division was left at El Arish as rearguard, and Kleber's division and Murat's cavalry were sent on as advance guard with orders to occupy

Khan Yunus not later than Feb 22nd. On the 23rd. Napoleon started with his headquarters staff and a small escort, expecting to join Kleber's division in the evening. But when the staff approached Khan Yunus they found it still occupied by the Turks ! ! The Turks, thinking the French were in force, retired northwards, and Napoleon too returned with all haste, soon after meeting Kleber's division, which had got lost and been wandering in the wilderness for two days, having been misled by their Arab guides ! It is an interesting speculation to think what would have happened to the world's history if the Turks had then captured Napoleon and sent him a prisoner to the English. !

A few days later the whole army assembled at Khan Yunus, and after a short rest they marched on Gaza, which was evacuated by the Turks who retired on Jaffa. They left behind them large quantities of stores and powder, as well as 100,000 rations of biscuit. After a two days rest at Gaza, well-earned after their march across the desert, they again moved on and captured Esdud (the ancient Ashdod), and then on to Ramleh, where they found large quantities of provisions left by the enemy, who retreated to Jaffa closely pursued by Napoleon. The fortifications of Jaffa were fairly strong and the place was held by about 4,000 men, including Turks, Arabs, and Egyptians. Napoleon was specially anxious to get Jaffa as he hoped to be able to open sea communication with Egypt from there.

Trenches were opened on the night of March 5th. and four batteries started to breach the fortifications, and by next day an opening had been made sufficient to justify an attack, and the place was then taken by assault. It is said that a large massacre of prisoners took place, but the evidence for this is very conflicting.

After a week's rest they moved on, first to Miskeh and then to Zeita, at which place Abdallah Pasha, who had retreated from Gaza on the advance of Napoleon, attempted to make a stand. He, however, was driven off into the hills, and Kleber's division moved on and occupied the fort at Haifa, which was abandoned by the Turks, who took all the guns and ammunition away, but as usual left the provisions. Some English ships were observed off the port, which proved to be Sir Sydney Smith's squadron consisting of the "Tiger", "Theseus", and "Alliance", which had intercepted the vessel bringing the siege guns from Alexandria.

Acre is about 12 mls. north of Haifa, but the country is marshy in between, and several streams had to be bridged. As the army advanced the Turkish outposts were driven in, and the place completely surrounded on the land side. A

site was chosen to plant the batteries for the breaching of the wall. The garrison made a sortie to stop these works, but they were driven back with loss, and soon a breach was made in the north-east salient. An assault was ordered, and it was thought that it was to be a walk-over as at Jaffa. But there was a different man in charge, namely Ahmed Pasha, who was ably assisted in the defence by Colonel Phelippeaux, a French Royalist Officer of engineers, and also by the English crews under Sir Sydney Smith, who arrived the day after the siege commenced, and worked hard at mounting the guns. The siege lasted from March 20th to May 20th, and it is a long tale of mine and a long counter-mine, desperate sorties by the garrison as desperately repulsed, walls breached and assaults made, but the place still held out.

While the siege of Acre was in progress, Napoleon despatched General Murat to place a garrison at Safed, as that, before the advent of long-range artillery, was a very strong position, and it also guarded the main road to or from Damascus, which crossed the Jordan at the Jisr Benat Yakub. General Junot was ordered to occupy Nazareth, from which he could watch the roads which crossed the Jordan to the south of the Sea of Galilee, both at the Jisr es Sidd, immediately to the south, and the Jisr el Mujamia, still further south. A force was also sent north from Acre to occupy Tyre.

To quote Col. Sir Charles Watson, from whose article this account is taken : — "These preparations were not made too soon, as on April 6th information was received from the commandant at Safed, that a large force of Turks had crossed the Jordan by the road leading from Damascus to Safed, and Junot reported that another large Turkish force, advancing by the southern road, had passed the Jordan and occupied Tiberias on the Sea of Galilee, with an advanced guard at Lubieh on the road from Tiberias to Nazareth. Junot realized the importance of delaying the Turks, and, although he had only 300 infantry and 160 cavalry, moved out of the latter place and met a large body of Turks, reported to be 4,000 strong, near Lubieh. The French fought well but were out-numbered, and had to retreat to Kefr Kenna, four miles from Nazareth. As soon as he heard of the advance of the Turks, Bonaparte decided to send the greater part of his army against them, leaving Regnier to watch Acre, and, on April 9th, Kleber started with his division and marched to the assistance of Junot, who had fallen back on Nazareth, where another attack was made on the Turks who retreated to Tiberias and Beisan. Meanwhile the northern Turkish army invested Safed, and Murat was sent

to relieve that place, and then to join Kleber at Nazareth, then preparing to advance against the Turks who had taken up positions at Mount Tabor and at El-Fuleh on the Plain of Esdraelon, where there is now a station on the railway from Haifa to Damascus, while Bonaparte also starting from Acre on the 15th, taking General Bon's division, all the cavalry and eight guns, marched to his assistance, and on his arrival found Kleber in action against a force of about 20,000 Turks, principally cavalry. Bonaparte formed his troops in three squares about 4,000 yards apart, and advanced rapidly against the enemy, and the latter, after resisting for a time, gave way and fled to the Jordan, pursued by the French cavalry, who captured the Turkish camp. This action, known as the battle of Mount Tabor, was admirably arranged and carried out; it caused the complete defeat of the Turkish army of invasion. On the day after the battle, Murat occupied Tiberias, where there was a quantity of provisions and other stores, and then Bonaparte returned to Acre with the greater part of his troops, while Kleber was left in charge of Galilee with his headquarters at Nazareth".

During the siege three French cruisers, having dodged the English fleet, brought Napoleon some heavy artillery, 24 and 18-pounders, to replace those that he had lost previously, but even that did not avail to reduce the place, and Napoleon came to the conclusion that the game was not worth the candle. Sir Sydney Smith, at the same time, was wondering if he could possibly hold out, in view of his greatly depleted numbers from deaths, wounds. and sickness.

When the retreat from Acre was decided upon, General Junot was ordered to evacuate the garrisons from Safed and Tiberias, destroying all the stores that could not be taken away, and to fall back with his whole force on the main body of Napoleon's army that was retreating down the coast.

The camp at Acre was evacuated on the night of May 20th, but, so silently was it done that those inside did not know until the morning, and by that time Napoleon had got a fair start, and destroyed his bridges behind him; also the garrison at Acre were in no condition for an arduous pursuit. Napoleon then sent off his wounded by sea; this was at a time when the chivalry of the sea was still an unbroken tradition, and they were promptly captured and cared for by the British. Napoleon marched down the coast, burning the villages, and destroying everything that could be the slightest use to his pursuers, and on the 24th they reached Jaffa, where a halt of three days was made to rest the troops and destroy the fortifications.

Gaza was reached on the 30th, and El Arish on June 1st. A garrison was left there, and the remainder started across the desert where they suffered severly from lack of water till they reached Katia. From there the army was dispersed, Kleber and his division returning to Damietta and Napoleon, with the bulk of his army, proceeding to Cairo.

The question is often asked, was the expedition a success?, and the answer is both yes and no. Napoleon was, repulsed from Acre, beyond all cavil, and in so far as that goes the expedition was a failure; but on the other hand, the object of the venture was to remove the menace of invasion on the N.E. frontier and looked at from that standpoint. the expedition was an unqualified success.

INDEX.

Names in the following index are placed alphabetically with reference to the principal word, and not the qualifying noun, though where there is any likelihood of confusion as to the main word, the name is placed under both headings, e. g., Kabr Hiram (Tomb of Hiram) will be found under "K" and "H". Kuryet Jit, under "K" and "J".

The most common qualifying words are: Ain or Ayun, well or spring; Abu, father; Beit, house; Deir, convent; Ibn, son of; Jebel, mountain; Jisr, bridge; Kabr or Kubbet, tomb; Kefr, village; Khan, inn or rest-house; Kh. (Khirbet), ruin; Kulat or Kalat, castle; Kuryet, burrow; Nahr, river; Nebi, prophet; Tell, hill; Umm, mother; Wady, valley or stream.

It should also be remembered that the definite article in Arabic, "el", "the", may become ed, ej, en, er, es, esh, or ez, before a corresponding consonant.